SRIPATIPADDHATI

॥ श्रीपतिपद्धतिः ॥

TRANSLATED INTO ENGLISH WITH NOTES AND
A SAMPLE HOROSCOPE WORKED OUT

BY

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PREFACE

TO THE

FIRST EDITION.

To calculate correctly the strength of the several significators which is very essential for a right understanding and determination of the आयुर्दाय (Ayurdaya) and the दशा (Dasa) periods as laid down by वराहमिहिर (Varahamihira) in his बृहज्जातक (Brihat Jataka) and also for ascertaining the दशाक्रम (Dasakrama-the sequence of the Dasas) of the several significators, correct ideas of Bhavas and their Sphutas are needed and to help the student in this direction I have thought it desirable to present him with an annotated English translation of the श्रीपतिपद्धति (Sripatipaddhati).

In Southern India the उडुदशा (Ududasa) system is followed, though it is not so much as even mentioned by वराहमिहिर (Varahamihira). But it does not appear to proceed on quite rational lines. According to this system, all creatures born on this earth under different latitudes and meridians are presumed to have the same horoscopes provided the births occur at the same apparent local time, and consequently to be subject to the same trend of fortune and destiny though experience shows that such a presumption is hardly tenable. Considerable differences are brought about by the circumstance that days and nights are of different lengths in different parts of the world. A beast may come into the world at the same apparent local time as a man but if they are to have the same Rasis (राशि) and Amsas (अंश) for their Grahas (and not for their lagnas) the places of their birth must be under the same meridian (as *e.g.*, Colombo, Bareilly). Being however under different latitudes these places cannot have the same अहर्मान (Aharmana), and hence cannot yield the same भावचक्र (Bhavachakra); and for the same reason the भाव (Bhava) positions of the several significators are bound to vary in the two nativities though the zodiacal positions of the Grahas are the same.

It has therefore been rightly laid down in the following श्लोक (Sloka) that that आयुर्दाय (Ayurdaya) should be investigated which would accord with the strongest significator of the lot—the seven planets and the Lagna :—

ऐण्ड्यं भानौ निसर्गप्रभवमुडुपतौ रश्मिजं सोमपुत्रे
भौमे भिन्नाष्टवर्गोदितमसुरगुरौ कालचक्रोद्भवायुः ।
देवाचार्ये दशायुर्दिनकरतनये सामुदायं बलिष्ठे
लग्ने यद्वंशकायुर्भवति बलयुते चाहुराचार्यमुख्याः ॥

जातकपारिजाते V, 33.

It thus behoves the student to ascertain the relative strengths of these significators first and foremost. The necessity therefore for the study of a treatise like that of our author stands patent.

In translating and annotating the book, I have mainly relied on the Benares Edition of the Text and (बल्लालकृष्णदैवज्ञ) Ballalakrishna Daivagna's commentary. I have also derived large help from the commentary of दिवाकरदैवज्ञ (Diwakara Daivagna) on (केशवदैवज्ञ) Kesava Daivagna's जातकपद्धति (Jataka Paddhati) and not scrupled to quote freely in places from that commentary. I cannot be sufficiently grateful to Dr. V. V. Ramana Sastri, M.A., PH.D., F.Z.S., F.R.A.S., etc., for his many valuable suggestions.

The book is not without faults and imperfections. Suggestions for improvement will be thankfully received.

Bangalore City,
24th April 1919.

V. SUBRAHMANYA SASTRI

PREFACE

TO THE

PRESENT EDITION.

The encouraging reception of the last edition is responsible for this revised edition of the Sripatipaddhati.

Sripati appears to have lived in the first half of the eleventh century **A. D.** He was a Brahmin descended from the sage Kasyapa: his grand-father was Nagadeva. Sripati was a reputed mathematician, an astronomer whose opinions were said to have been held in great respect even by Bhaskara, and author of about nine treatises including श्रीपतीय (Sripatiya), a commentary on Brihatjataka, and श्रीपतिपद्धति (Sripatipaddhati), the present work.

जातककर्मपद्धति (Jatakakarmapaddhati) came to be treated as a separate branch of study about the middle of the eighth century **A. D.** and amongst the writers on this subject of mathematical astrology, श्रीपतिभट्ट (Sripatibhatta) was one of the earliest, his predecessors being श्रीधर (Sridhara) and नीलकण्ठ (Neelakanta). Sripati has had no successor for four centuries till केशव (Kesava) by his expositions established a unique place for himself in this field. Further, commentaries on Sripatipaddhati itself are a large number.

In the present edition, for the sake of convenience and facility of study and reference, the note on each sloka is given after the translation of the verse itself, instead of being given separately at the end as in the previous edition: the explanations have been fuller and more comprehensive. The slokas of केशवपद्धति (Kesava-paddhati), a remarkable and highly-valued work on the subject, have been quoted in their entirety in their appropriate places, it being considered that Kesava's views and exposition of जातकपद्धति (Jataka-paddhati) would enhance the value and usefulness of this work. Additional explanations have been added to illustrate the text.

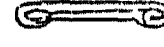
My esteemed friend, Mr. Robert De Luce of Los Angeles, America, himself a well-known scholar and author of several works on Astrology, has kindly furnished me with a short summary of these chapters which I have the greatest pleasure in inserting as an Appendix. The reader will agree that the resumé is simple, clear and terse and helpful to beginners.

If the present edition should enable the ordinary reader correctly to appraise the combined strength of the planets for any particular point of time, I should consider myself amply rewarded.

50, 3rd Cross Road,
Basavangudi, Bangalore.
6th September 1937.

V. SUBRAHMANYA SASTRI.

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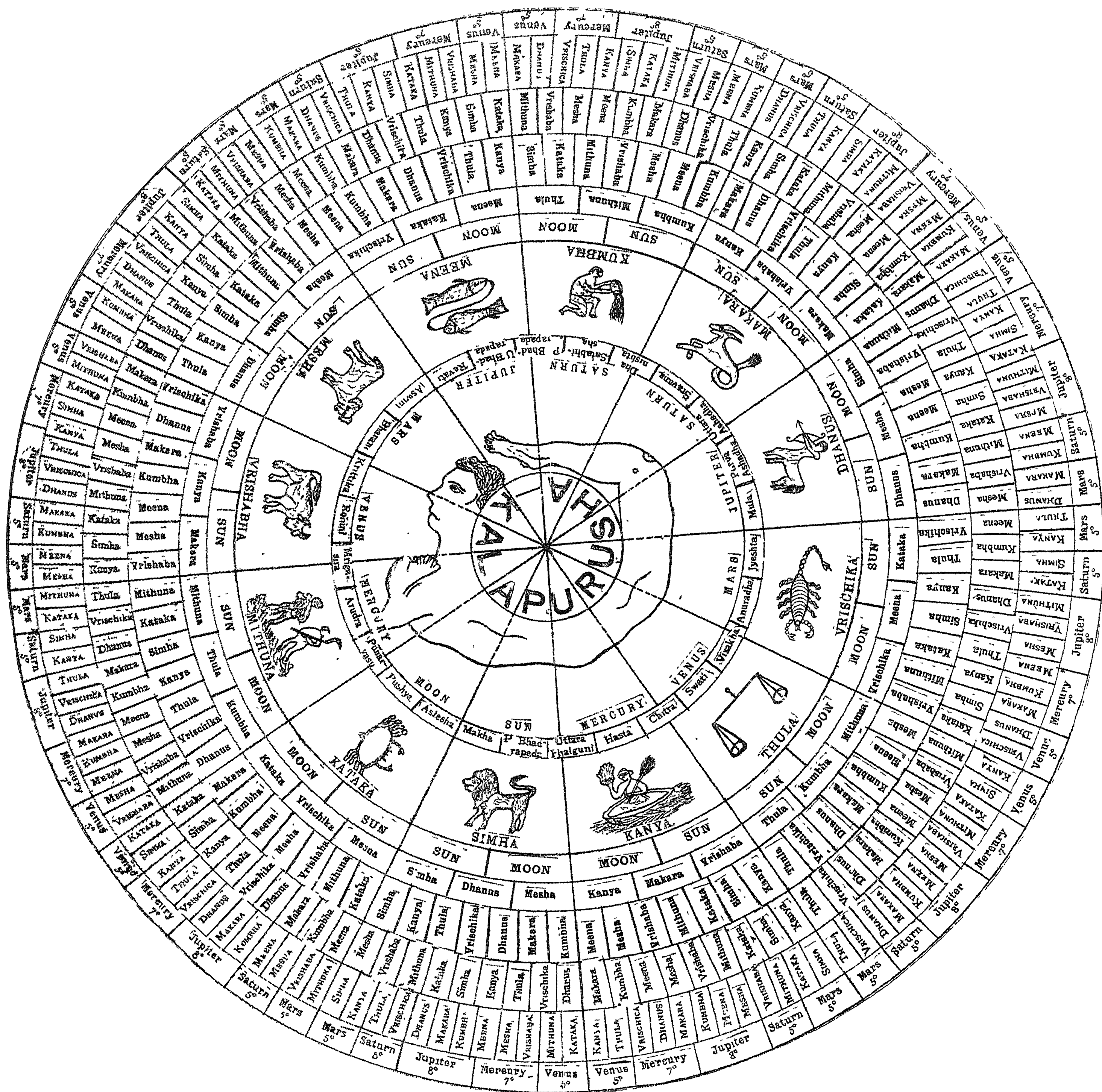
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KALAPURUSHA
MESHA
VRISHABHA
MITHUNA
KATAKA
SIMHA
KANYA
THULA
VRISCHIKA
DHANUS
MAKARA
KUMBHA
MEENA
SUN
MOON
MARS
MERCURY
JUPITER
VENUS
SATURN
Aswini
Bharani
Krittika
Rohini
Mrigasira
Ardra
Punarvasu
Pushya
Aslesha
Makha
P. Bhadrapada
Uttara Phalguni
Hasta
Chitra
Swati
Visakha
Anuradha
Jyeshta
Mula
Purva Ashadha
Uttara Ashadha
Sravana
Dhanishta
Satabhisha
P. Bhadrapada
U. Bhadrapada
Revati
Mars 5°
Venus 5°
Mercury 7°
Jupiter 8°
Saturn 5°

॥ श्रीगणेशाय नमः ॥

॥ श्रीपतिपद्धतिः ॥

SRIPATIPADDHATI

प्रथमोऽध्यायः

नत्वा तां गुरुदेवतां त्रिसमयज्ञानोद्गतेः कारणं
तत्पादाम्बुरुहप्रसादविकसद्बोधो बुधः श्रीपतिः ।
शिष्यप्रार्थनया विचार्य सकलान् होरागमार्थान्मुहु-
र्वक्ष्ये जातककर्मपद्धतिमहं होराविदां प्रीतये ॥ १ ॥

Adhyaya 1.

Sloka 1. Having bowed to that Divinity that is adored in the form of my preceptor and is the cause of the dawn of knowledge to me of the three periods (past, present and future), and having my intellect expanded in consequence by the graciousness of his lotus-feet, I, श्रीपतिबुध (Sripati Budha), am going to set forth, at the solicitation of my pupils, the method of working out horoscopes,—being equipped for the task by my repeated and thorough study of the end and aim of all the authoritative works on astrology and hoping to win the approbation of those that are masters of astrological science.

केशवपद्धतिः—

नत्वा विघ्नपशारदाच्युतशिवब्रह्मार्कमुख्यग्रहान्
कुर्वे जातकपद्धतिं स्फुटतरां होराविदां प्रीतये ॥

ज्ञेयोऽत्र प्रथमं हि जन्मसमयश्छायादियन्त्रैः स्फुट-
स्तत्कालप्रभवा विलग्नसहिताः कार्यास्ततश्च ग्रहाः ।
सिद्धान्तोक्तपरिस्फुटोपकरणैस्ते चासकृत्कर्मणा
भावाः खेटदृशो बलानि च ततस्तेषां विचार्याणि षट् ॥ २ ॥

Sloka 2. The exact time of the birth of a person as revealed by the gnomonic shadow and other apparatus should first be ascertained. Then the planets should be set down as they are at the time of birth together with the rising sign. They are to be rectified repeatedly by an operation to be performed by means of expedients for finding their true place as prescribed in the Siddhantas. Then the bhavas, the aspects of the planets and their six kinds of strength should be investigated.

केशवपद्धतिः—

यन्त्रैः स्पष्टतरोऽत्र जन्मसमयो वेद्योऽथ खेटाः स्फुटा
यत्पक्षे हि घटन्त उद्गम इहास्तर्क्षं सषड्भः स च ॥१॥

The instruments in use in the time of Bhaskaracharya (भास्कराचार्य) are thus mentioned in his Siddhanta Siromani (सिद्धान्तशिरोमणि).

गोलो नाडीवलयं यष्टिः शङ्कुर्घटीचक्रम् ।
चापं तुर्यं फलकं धीरेकं पारमार्थिकं यन्त्रम् ॥

The rules laid down in this book will be better grasped by the student by means of the illustrations given below with reference to the horoscope of a person born in Lat. 10° 38′ N.

The particulars of the date of birth are as follows.

शालिवाहनशक (Salivahana Saka)—1775 मेषमास (Mesha Masa) 19-(1853 A. D. April 30)-शनिवासर (Sanivasara), श्रवण (Sravana) नक्षत्र (Nakshatra) 39 घ (Ghatikas)-28 वि (Vighatikas)-Maximum duration of श्रवण (Sravana)-60 Ghatikas, 8 Vighatikas-शुभयोग (Subha yoga)-17 Ghatikas 41 Vighatikas. Time of birth, 30 Vighatikas before Sunrise. Length of the day for the given latitude-30 Ghatikas 55 Vighatikas. [1 Ghatika=24 Minutes. 1 Vighatika=24 Seconds.]

अयनांश (Ayanamsa)-21° 47′ 38″. The exact longitudes of the planets at the time of birth as revealed by the Panchangam are noted below:

रविः	(Ravi—Sun)	0—17°—43′—30″
चन्द्रः	(Chandra—Moon)	9—14°—29′—39″
कुजः	(Kuja—Mars)	11—27°—53′— 9″
बुधः	(Budha—Mercury)	11—24°—13′—44″
गुरुः	(Guru—Jupiter)	8— 1°—25′— 1″
शुक्रः	(Sukra—Venus)	0—14°— 2′—56″
शनिः	(Sani—Saturn)	0—27°—55′—41″
राहुः	(Rahu—Moon's Node)	2— 0°— 4′—42″

Mars Mercury	Sun Venus Saturn		Rahu
	Rasi Chakra		
Moon			
Jupiter Ketu			

मध्याह्नांशुमतोर्य एव विवरः कालः स उक्तो नतः
सोऽप्ययम्राग्निपरिच्युतो रविनिशामध्यान्तरे चोन्नतम् ।
मध्याह्नात्पतिते तु वासरगते स्यात्प्राक्कपाले नतं
जातेऽह्नि द्युदलोनिते पुनरिदं प्रत्यक्कपाले भवेत् ॥ ३ ॥

Sloka 3. The interval between midday and the time of day which the position of the Sun indicates is called नत (Nata-meridian-distance). When this time is subtracted from 30 ghatikas, the remainder is called उन्नत (Unnata) which represents the interval between the Sun, *i.e.*, the particular time of day chosen, and midnight. If the time of day being less than midday be subtracted

from it, the interval denotes प्राङ्नत (Prang-nata) or meridian distance towards the East. If the particular time of day taken be greater than midday, the latter has to be subtracted from the former , the interval represents प्रत्यङ्नत (Pratyang-nata) or meridian-distance towards the West.

The idea of नत (Nata) should be clearly grasped. It is either (प्राक्-Prak) eastern or (प्रत्यक्-Pratyak) western नत (Nata). The former occurs between midnight and midday, the latter between midday and midnight. Again प्राङ्नत (Prangnata) includes 2 cases—(1) the distance between the Sun and the Meridian during the first half of day when the Sun is above the horizon; (2) the distance between the Meridian and the Sun when he is below the horizon, *i. e.*, when he has not yet risen. The प्रत्यङ्नत (Pratyangnata) also comprehends these 2 cases: (1) the distance between the Meridian and the Sun in the afternoon prior to his setting; (2) the interval between the Meridian and the Sun when he has sunk below the horizon, *i. e.*, after nightfall.

The horoscope under reference is an example of प्राङ्नत (Prang-nata. The length of the day was given to be 30 gh. 55 vigh. The interval between the Sun and the Meridian at the time of birth is therefore 15 घ $27\frac{1}{2}$ वि *plus* $\frac{1}{2}$ घ = 15 घ $57\frac{1}{2}$ वि. This प्राङ्नत (Prang-nata) subtracted from 30 ghatikas (that is 14 घ. $2\frac{1}{2}$ वि.) represents the प्रागुन्नत (Pragunnata).

केशवपद्धतिः—

रात्रेः शेषमितं युतं दिनदलेनाह्नोगतं शेषकं
विश्लेष्यं खलु पूर्वपश्चिमनतं त्रिंशच्च्युतं चोन्नतम् ॥

रात्रेः शेषे गते वा भवति हि समये जन्म चेत्तद्घटीभिः
संयुक्ते वासरार्धे खलु नतघटिकाः प्राक्प्रतीच्यो भवेयुः ।
संस्थाप्ये ते त्वनष्टे स्फुटसवितुरतः स्वोदयैरिष्टकालात्
लग्नं कुर्यात्सषड्भं तदपि सुगणकैरस्तलग्नं निरुक्तम् ॥४॥

Sloka 4. If there be a birth towards the conclusion of a night or some time after its commencement, the

residue of the night joined to the half-day that is to come, and the elapsed portion of the night increased by the half-day that is past, represent respectively the Eastern (प्राक्-Prak) and the Western (प्रत्यक्.Pratyak) Natas (नत-Nata) or the distances from the meridian. These results are to be preserved for future use. Then the Lagna or the rising sign is to be marked out for the time of birth conformably to the actual position of the Sun and the rising periods of the signs at the place of birth. And that increased by six signs is declared by correct reckoners to be the अस्त (Asta) or setting sign.

A knowledge of नत (Nata) and उन्नत (Unnata) is essential to ascertain the कालबल (Kalabala) or temporal strength of planets (*vide* Adhyaya 3, Slokas 9 and 10 *infra*) and also to determine the 10th भाव (bhava). The rising periods of the 12 divisions of the zodiac from the Equinoctial Point for Lat. 10° 38′ N. are as follows:—

मेष Mesha	4 घ.	$17\frac{1}{6}$ वि.	तुला Tula	5 घ.	$0\frac{5}{6}$ वि.
वृषभ Vrishabha	4 घ.	$41\frac{1}{2}$ वि.	वृश्चिक Vrischika	5 घ.	$16\frac{5}{6}$ वि.
मिथुन Mithuna	5 घ.	$14\frac{2}{3}$ वि.	धनुस् Dhanus	5 घ.	29 वि.
कटक Kataka	5 घ.	29 वि.	मकर Makara	5 घ.	$14\frac{2}{3}$ वि.
सिंह Simha	5 घ.	$16\frac{5}{6}$ वि.	कुंभ Kumbha	4 घ.	$41\frac{1}{2}$ वि.
कन्या Kanya	5 घ.	$0\frac{5}{6}$ वि.	मीन Meena	4 घ.	$17\frac{1}{6}$ वि.

The Equinoctial Point as the name indicates is a position in the Ecliptic or the Sun's path in the heavens, which, when the Sun enters, there is equal length of day and night throughout the Earth. If the division of the zodiac into 12 signs be taken to commence from this point, their rising periods for any particular place will not vary from year to year. Owing to the movement of the Equinoctial Point from East to West, *i.e.*, in a direction contrary to the order of the zodiacal signs, the rising periods of these latter which are reckoned from the Star Aswini as given in the current almanacs are not reliable for a number of years for the simple reason that मेष (Mesha) *i.e.*, the first sign which once began at the Equinoctial Point is now 22 and odd degrees removed from it and may get farther off from it every succeeding year. If a table of the rising periods of the signs true for all years is to be prepared,

it is possible only when मेष (Mesha) is reckoned सायन (Sayana) *i.e.*, when it is made to commence from the Equinoctial Point.

The rules to be given for the determination of the Lagna (लग्न) or the rising sign will bear out this fact.

Rules for correctly finding out the Lagna taken from Bhaskaracharya's Brahmatulya (ब्रह्मतुल्य)

तात्कालिकोऽर्कोऽयनभागयुक्तस्तद्भोग्यभागैरुदयो हतः स्वः ।
खाग्न्युद्धृतस्तं रविभोग्यकालं विशोधयेदिष्टघटीपलेभ्यः ॥

तदग्रतो राश्युदयांश्च शेषमशुद्धहृत् खाग्निगुणं लवाद्यम् ।
अशुद्धपूर्वैर्भवनैरजाद्यैर्युक्तं तनुः स्यादयनांशहीनम् ॥

Find the true position of the Sun from मेष (Mesha) in signs, degrees, minutes, etc. Add thereto the precession of the Equinox or अयनांश (Ayanamsa). The sum will reveal the distance of the Sun from the Equinoctial Point and consequently the particular division of the zodiac calculated from that point in which the Sun now is. The portion of the sign traversed by the Sun is styled the भुक्त (Bhukta) or passed portion; the portion to be traversed by the Sun is called the भोग्य (Bhogya) portion of the sign. Since the rising periods of the signs reckoned from the Equinoctial Point for the place are known, find out the time which the भोग्य (Bhogya) portion of the sign occupied by the Sun takes to rise above the horizon. Subtract this time from the time at the end of which the birth has taken place. And from the remainder, go on subtracting, as long as you can, the rising periods of the next following signs till you get a remainder which is less than the rising period of the sign to be subtracted and hence called अशुद्ध (Asuddha) sign (*i.e.*, that could not be subtracted). Find what portion of that sign this remainder represents. That is the भुक्त (Bhukta) portion of that sign in degrees, minutes, etc. Add to this the preceding signs reckoned from the Equinoctial Point and subtract from the sum the अयनांश (Ayanamsa). The remainder represents the Lagna.

To find the true position of the Sun, we have the following data:—

	Day	Ghatikas	Vighatikas
The Sun's entry into मेष (Mesha) was on 11—4—1853,	Monday	44	50
The Sun's entry into वृषभ (Vrishabha) was on 12—5—1853,	Thursday	37	35
The time taken by the Sun therefore to pass 30° of Mesha is	30 days	52	45
The interval between the Sun's entry into मेष (Mesha) and the birth in question is		15	10
of Monday *plus*	17 days		
plus		59	30
of Friday, or	18 days	14	40

The Sun's position (or longitude) is $\frac{\text{18 days 14 gh. 40 vigh.}}{\text{30 days 52 gh. 45 vigh.}} \times 30°$ of Mesha$=17° \ 43' \ 30''$ in मेष (Mesha).

We now proceed to find out the Lagna.

Adding the अयनांश (Ayanamsa) to the Sun's position, we get 1-9-31-8. The portion of वृषभ (Vrishabha) to be traversed by the Sun, रविभोग्यांश (Ravibhogyamsa) is 20° 28′ 52″. The time taken for 20° 28′ 52″ of वृषभ (Vrishabha) to rise is

$\frac{20° \ 28' \ 52''}{\text{30 degrees}} \times 4$ gh. $41\frac{1}{2}$ vigh.$=3$ gh. $12\frac{1}{6}$ vigh. nearly.

The interval between sunrise on Friday and the time of birth at the close of Friday night is $59\frac{1}{2}$ gh. According to the rule given above, subtracting 3 gh. $12\frac{1}{6}$ vigh. from $59\frac{1}{2}$ gh. we have 56 gh. $17\frac{5}{6}$ vigh. The rising periods of 11 signs मिथुन (Mithuna), कटक (Kataka) etc., to मेष (Mesha) inclusive come to 55 gh. $18\frac{1}{2}$ vigh. Subtracting this from 56 gh. $17\frac{5}{6}$ vigh. we have $59\frac{1}{3}$ vigh. left of वृषभ (Vrishabha) which represents the भुक्त (bhukta) portion thereof. This turned to degrees gives $\frac{59\frac{1}{3}}{281\frac{1}{2}} \times 30° = 6° \ 19' \ 24''$ of वृषभ (Vrishabha or 36° 19′ 24″ from the Equinoctial Point. Subtracting the अयनांश (Ayanamsa) from this, we have for the Lagna 0-14-31-45 which means that 14° 31′ 46″ have passed in मेष (Mesha) at the time of birth. The अस्तलग्न (Asta Lagna) is 6-14-31-46.

लङ्कोदयैः पूर्वनताद्दणाख्यं प्रत्यग्नतात्तच्च भवेद्धनाख्यम् ।
लग्नं तदूचुः खलु मध्यलग्नं षड्भाधिकं तच्च रसातलाख्यम् ॥५॥

Sloka 5. What people call मध्यलग्न (Madhya Lagna) *i.e.*, the culminating point of the Ecliptic is deduced from the Eastern नत (Nata) conformably to the rising periods of the signs in the Equator by a process termed ऋण (Rina) or negative (*i.e.*, in the reverse order). The same is deduced from the Western नत (Nata) by means of an additive process (धन.Dhana-positive). This when increased by six signs becomes the fourth or the Nadir Sign.

केशवपद्धतिः—

यत्पूर्वान्नतषड्भयुक्तरवितः पश्चान्नतादित्यतो
यल्लङ्कोदयकैश्च लग्नमिव तन्माध्यं सषड्भं सुखम् ॥२॥

The rising periods of the signs reckoned from the Equinoctial Point at the Equator are given below:—

सायन (Sayana)	Gh.	Vigh.	सायन (Sayana)	Gh.	Vigh.
मेष Mesha	4	39	तुला Tula	4	39
वृषभ Vrishabha	4	$59\frac{1}{6}$	वृश्चिक Vrischika	4	$59\frac{1}{6}$
मिथुन Mithuna	5	$21\frac{5}{6}$	धनुस Dhanus	5	$21\frac{5}{6}$
कटक Kataka	5	$21\frac{5}{6}$	मकर Makara	5	$21\frac{5}{6}$
सिंह Simha	4	$59\frac{1}{6}$	कुंभ Kumbha	4	$59\frac{1}{6}$
कन्या Kanya	4	39	मीन Meena	4	39

The प्राङ्नत (Prang-nata) is 15 gh. $57\frac{1}{2}$ vigh. The distance of the Sun from the Equinoctial point is $39^\circ\ 31'\ 8''$. The rising period of $9^\circ\ 31'\ 8''$ of वृषभ (Vrishabha) at the Equator is

$$\frac{9^\circ\ 31'\ 8''}{30^\circ} \times \frac{1795}{360} \text{ gh.} = 1 \text{ gh. } 34\tfrac{1}{1}\tfrac{5}{6} \text{ vigh. nearly.}$$

The rising periods of मेष (Mesha), मीन (Meena) and कुंभ (Kumbha) at the Equator are 4 gh. 39 vigh., 4 gh. 39 vigh. and 4 gh. $59\frac{1}{6}$ vigh. respectively or 15 gh. $52\frac{5}{18}$ vigh. on the whole.

Therefore the portion of मकर (Makara) corresponding to 15 gh. $57\frac{1}{2}$ vigh. *minus* 15 gh. $52\frac{5}{18}$ vigh. or $5\frac{19}{18}$ vigh. is

$$\frac{5\frac{19}{18}}{321\frac{5}{6}} \times 30^\circ = 0^\circ\ 30'\ 10''\ {\cdot}72 \text{ nearly.}$$

Therefore the distance between the Sun and the Meridian is 9° 31′ 8″ of वृषभ (Vrishabha) *plus* 30° of मेष (Mesha) *plus* 30° of मीन (Meena) *plus* 30° of कुंभ (Kumbha) *plus* 0° 30′ 10″ ·72 of मकर (Makara) or 100° 1′ 18″ ·72=3-10-1-19.

Now the Sun being at 0-17-43-30, the distance of the Meridian from the stellar Aries is 0-17-43-30, *minus* 3-10-1-19 or 9-7-42 11. This is the position of the मध्यलग्न (Madhyalagna) or the 10th भाव (bhava). The 4th भाव (bhava) is obtained by subtracting 6 signs from the 10th भाव (bhava).

The operation may be checked by finding the 4th भाव (bhava) directly thus :—

The उन्नत (Unnatha) is 14 gh. $2\frac{1}{2}$ vigh. The rising period of 20° 28′ 52″ of वृषभ (Vrishabha) is

$$\frac{20^\circ\ 28'\ 52''}{30 \text{ degrees}} \times 4 \text{ gh. } 59\tfrac{1}{6} \text{ vigh.} = 3 \text{ gh. } 24{\cdot}23 \text{ vigh.}$$

The rising period of मिथुन (Mithuna)=5 gh. 21·83 vigh. Subtracting the sum of these two from the उन्नत (Unnatha), we get 5 gh. 16·44 vigh. of कटक (Kataka). The degrees, minutes, etc. corresponding to this time are

$$\frac{5 \text{ gh. } 16{\cdot}44 \text{ vigh.}}{5 \text{ gh. } 21{\cdot}83 \text{ vigh.}} \times 30^\circ = 29^\circ\ 29'\ 49''\ {\cdot}28.$$

Therefore the distance between the Sun and the nadir Meridian is 20° 28′ 52″ of वृषभ (Vrishabha) *plus* 30° of मिथुन (Mithuna) *plus* 29° 29′ 49″ ·28 of कटक (Kataka) or 79° 58′ 41″ ·28. The Sun being at 0-17-43-30 the position of the 4th, भाव (bhava) is 0-17 43-30 *plus* 2-19-58-41 or 3-7-42-11.

लग्नं चतुर्थाद्धिबुकं कलत्राद्यामित्रमं मध्यविलग्नतश्च ।
खभं विलग्नाच्च विशोध्य शेषं तत्र्यंशमेकं द्विगुणं निधध्यात् ॥६॥
लग्नाम्बुजामित्रनभोगृहेषु तदन्तरालोद्भवभावसिद्धयै ।
सिद्ध्यन्ति भावा द्विगुणाः षडेवं शुभाशुभं चिन्त्यमशेषमेभिः ॥७॥

Slokas 6 and 7. Subtract the figures of the Lagna from those of the fourth (भाव-bhava); the fourth from the seventh, the seventh from the tenth, and the tenth from the Lagna. Take a third and two thirds of the first remainder and add them separately to the first (भाव) bhava to obtain the two succeeding ones. Take a third and two thirds of the second remainder and add them separately to the fourth bhava to get the fifth and the sixth. Deal similarly with the other two remainders and get the bhavas intermediate between the seventh and the tenth.

केशवपद्धतिः—

त्र्यंशो व्यस्तखभस्य भूयमहतो योऽयस्तनौ द्विच्युतौ
बन्धौ तेपि च साङ्गभास्तनुमुखाः ॥

The fourth bhava is	3— 7°—42′—11″
The Lagna is	0—14 —31 —46
Subtracting, we get	2—23 —10 —25
A third of this is	0—27 —43 —28
By adding this result to the Lagna or the first bhava	0—14 —31 — 46
we get the 2nd bhava to be	1—12 —15 —14
By adding to the Lagna	0—14 —31 —46
twice the above (0—27°—43′—28″) that is *plus*	1—25 —26 —57
we get the third bhava to be	2— 9 —58 —43

वदान्ति भावैक्यदलं हि सन्धि तत्र स्थितः स्यादफलो ग्रहेन्द्रः ।
ऊनस्तु सन्धेर्गतभावजातमागामिजं चाभ्यधिकः करोति ॥८॥

Sloka 8. A half of the sum of two contiguous bhavas is called their Sandhi (सन्धि). A planet that is in a

Bhava-sandhi (भावसन्धि) produces no effect. But the planet that is short of a Sandhi (*i.e.,* on this side of it) produces the effect of the preceding bhava. If it should be in excess of a Sandhi, it produces the effect of the bhava to come.

Cf.

आरम्भसन्धेर्यरो यदोनः फलं ददात्यादिमभावजातम् ।
विरामसन्धेरधिकस्तदानीमागामिभावोत्थफलप्रदःस्यात् ॥

The 1st bhava is	0—14—31—46
The 2nd bhava is	1—12—15—14
Adding we have	1—26—47— 0

Dividing this by 2, we get 0—28°—23′—30″ as the Sandhi between the 1st and the 2nd bhavas.

The Sandhis of the other bhavas should be similarly worked out.

The Sandhi preceding a भाव (bhava) is called आरम्भसन्धि (Arambha-sandhi) and that succeeding it, विरामसन्धि (Virama-sandhi).

केशवपद्धतिः —

सन्धिर्द्वयोर्योगोर्द्धितः ॥

For slokas 6, 7 and 8, compare also the following from पराशर (Parasara).

लग्नं सुखात् सुखं कामात् कामं खात् खं च लग्नतः ।
त्र्यंशमेकाद्विगुणितं युञ्ज्याल्लग्नादिषु क्रमात् ॥
पूर्वापरयुतेरर्द्धं सन्धिः स्याद्भावयोर्द्वयोः ।
एवं द्वादश भावाः स्युर्भवन्ति हि भसन्धयः ॥

Also—

लग्नं पातालग्नान्मदनभवनतो वेश्मभं चैव हित्वा
कामं खान्मध्यलग्नात्तदपि च ततो रामभक्तं च शिष्टम् ।
चन्द्रद्विघ्नश्च युञ्ज्यात्तनुभवनमुखास्ते तु भावाः क्रमात्स्युः
प्राक्पश्चाद्भावयुक्तैर्दलमथ च तयोः सन्धयः स्युः क्रमेण ॥

The following table gives the Bhavas and their Sandhis worked out in accordance with the rules ; —

The 12 Bhavas with their Sandhis.

	1	2	3	4	5	6	7	8	9	10	11	12
Signs ...	0	1	2	3	4	5	6	7	8	9	10	11
Degrees ...	14	12	9	7	9	12	14	12	9	7	9	12
Minutes ...	31	15	58	42	58	15	31	15	58	42	58	15
Seconds ...	46	14	43	11	43	14	46	14	43	11	43	14
	सं 1 2	सं 2 3	सं 3 4	सं 4 5	सं 5 6	सं 6 7	सं 7 8	सं 8 9	सं 9 10	सं 10·11	सं 11·12	सं 12 1
Signs ...	0	1	2	3	4	5	6	7	8	9	10	11
Degrees ...	28	26	23	23	26	28	28	26	23	23	26	28
Minutes ...	23	6	50	50	6	23	23	6	50	50	6	23
Seconds ...	30	58	27	27	58	30	30	58	27	27	58	30

भावांशतुल्यः खलु वर्तमानभावोद्भवं पूर्णफलं विधत्ते ।
भावोनके चाभ्यधिके च खेटे त्रैराशिकेनात्र फलं प्रकल्प्यम् ॥९॥

Sloka 9. A planet produces the full effect of the bhava in which it is when its distance from the Bhava-sandhi is equal to that of the Bhavamsa (भावांश = semi-bhava). When the planet has a less or greater distance from a Bhava-sandhi than a Bhavamsa, its effect must be ascertained by a *rule-of-three* process.

केशवपद्धतिः—

शून्यं सन्धिषु भावगेऽखिलफलं स्याद्भावसन्ध्यन्तरे-
णाप्तं सन्धिखगान्तरं क्षयचयं भावाधिकेऽल्पे खगे ॥३॥

भावप्रवृत्तौ हि फलप्रवृत्तिः पूर्णं फलं भावसमांशकेषु ।
ह्रासक्रमाद्भावविरामकाले फलस्य नाशः कथितो मुनीन्द्रैः ॥१०॥

Sloka 10. Sages have declared that when a bhava begins its effect also begins. The effect becomes full in the equal portion of all bhavas (just where a bhava is divided into 2 halves). When a bhava approaches its end more and more, the effect gets less and less till at last it ceases when the end of the bhava is reached.

The effect of a planet upon a भाव (Bhava) is measured by a fraction whose numerator is the interval between the planet and its nearest सन्धि (Sandhi) and the denominator the interval between the सन्धि (Sandhi) above-mentioned and the भावांश (Bhavamsa.) The effect is said to be increasing or decreasing according as the planet is nearer to the आरम्भसन्धि (Arambha Sandhi) or विरामसन्धि (Virama Sandhi.)

The Sun is in 0-17-43-30. Its nearest सन्धि (Sandhi) is 0-28-23-30. The interval between the Sun and this विरामसन्धि (Virama Sandhi) is 10° 40'. The interval between this सन्धि (Sandhi) and the भावांश (Bhavamsa) is 13° 51' 44". The effect of the planet on the 1st भाव (Bhava) is

$$\frac{10' \quad 40'}{13^\circ \quad 51' \quad 44''} \text{ or } \cdot 7694$$

and it is decreasing or क्षय (Kshaya), because it is nearer the विरामसन्धि (Virama Sandhi).

यवनेश्वर

भावांशैः समतां ग्रहः खलु गतः पूर्णं विधत्ते फलं
सन्धिस्थो न फलप्रदोऽन्तरगतैस्त्रैराशिकेनैव च ।
भावा न्यूनमथ ग्रहस्य गणयेदंशाधिकं चाधिपे-
र्हत्वा चाप्यथ सन्धितोऽधिकमथ प्रोक्तं फलं भावजम् ॥

The table overleaf shows which of the planets produce the आरोह (Aroha) and which the अवरोह (Avaroha) फल (Phala).

Planet	The bhava in which it is posited	Nature of the Effect-Aroha or Avaroha	Measure or extent of the effect
Sun	First	Avaroha	·7694
Moon	Tenth	Avaroha	·5791
Mars	Twelfth	Avaroha	·0313
Mercury	Twelfth	Avaroha	·2579
Jupiter	Ninth	Aroha	·3823
Venus	First	Aroha	·9653
Saturn	First	Avaroha	·0334

जन्मप्रयाणव्रतबन्धचौलनृपाभिषेकादिकरग्रहेषु ।
एवं हि भावाः परिकल्पनीयास्तैरेव योगोत्थफलानि यस्मात् ॥११॥

इति श्रीपतिविरचितायां जातकपद्धतौ
भावाध्यायः समाप्तः

Sloka 11. Thus should bhavas be decided at the time of a birth, a journey, the assumption of a vow, the ceremony of tonsure, a royal coronation or other like ceremony and marriage. For it is by calculating bhavas that the effects due to certain combinations are found out.

End of the First Adhyaya.

द्वितीयोऽध्यायः

उक्तानि यस्माद्बहुधा फलानि व्योमौकसां दृष्टिसमुद्भवानि ।
तस्मात्प्रवक्ष्यामयनं हि दृष्टेर्होराविदां दृक्फलनिर्णयाय ॥१॥

Adhyaya 2.

Sloka 1. As the effects due to planetary aspects have been described in various ways, I now set forth the method of bringing out the amount of the planetary aspect to enable astrologers to determine the effects thereof correctly.

दृश्यो द्रष्टा विरहिततनुः षड्गृहेभ्योऽधिकश्चेत्
दिग्भ्यः शोध्यो विहितकलिकः खाभ्रपक्षाद्रिभक्तः ।
दृष्टिः सा स्याद्यदि शरगृहेभ्योऽधिकः पञ्चहीनो
लिप्तीभूतो धृतिशतहृतः स्याच्चतुर्भाधिकश्चेत् ॥२॥
त्यक्त्वेषुभ्यः खखरसगुणैर्वह्निभेभ्योऽधिकश्चेत्
शोध्योऽब्धिभ्यो विरचितकलः षष्टिकृत्या समेतः ।
भक्तो द्व्यश्वैः शतविनिहतैः राशियुग्माधिकोऽपि
द्वाभ्यामूनो नवशतयुतो व्योमखाङ्गाग्निभक्तः ॥३॥

Slokas 2 and 3. If the aspected when diminished by the aspecting planet exceed six signs, it is to be subtracted from 10 signs. The remainder reduced to minutes is to be divided by 7,200. The result is in Rupa and represents the amount of the aspect. But if the difference should exceed 5 signs, subtract these 5 signs from it and reducing the result to kalas *i e.*, minutes, divide it by 1,800. You will get the aspect (दृष्टि—Drishti) in Rupas. When the difference exceeds 4 signs, subtract it from 5 signs and divide the result by 3600 to get the amount of the aspect. Should the difference exceed 3 signs, it is to be subtracted from 4 signs and to the remainder reduced to minutes, add 3600 and divide the sum by 7200. The result gives the amount of the aspect. Next, if the difference exceed 2 signs, subtract these two signs from it

and to the remainder reduced to minutes, add 900 and divide the sum by 3600. The result represents the aspect.

एकोनितश्चैकगृहाधिकश्चेत्कलीकृतो द्व्यश्वशतैर्विभक्तः ।
एवं स्फुटाः खेचरदृष्टयः स्युर्दिग्भ्योऽधिकं पश्यति नो ग्रहेन्द्रः ॥४॥

Sloka 4. Lastly, should the difference exceed one sign, take away this one sign from it, and reducing the remainder to minutes, divide it by 7200. The aspect will be obtained in Rupa. In this way the exact amount of the planetary aspects can be ascertained. No planet sees beyond ten signs.

Take the Sun as the aspecting planet. The aspected may be planets or bhavas. First, we shall take the Moon as aspected.

The Moon's position is	...	9	14	29	39
The Sun's position is	...	0	17	43	30
Subtracting the Sun from the Moon we get		8	26	45	9

As this exceeds 6 signs we have to subtract the same from 10 signs. The remainder is 1-3-13-51. This when reduced to minutes is 1993-85. Dividing it by 7200 we get the Sun's aspect on the Moon to be ·277 of a Rupa. As the strength always goes to the aspected planet, the same is put-down in this case as the Moon's Drigbala.

त्रिद्व्येकपादाः क्रमशो निधेयाः शनैश्चराचार्यमहीसुतानाम्
त्रिकर्मणोर्धीशुभयोश्च रन्ध्रबन्ध्वोः स्थितानामिह पूर्वदृक्षु ॥५॥

Sloka 5. Three-quarters, half and one-fourth of a Rupa are to be superadded to the aforementioned aspects of Saturn, Jupiter and Mars respectively when these aspects fall upon what occupy 3rd and 10th, 5th and 9th, 8th and 4th places with respect to them

Take Jupiter as the aspecting planet and the Sun as the

aspected one. Subtracting Jupiter from the Sun we have 4-16-18-29. As this exceeds 4 signs, subtract it from 5 signs ; the remainder is 0-13-41-31. Therefore the aspect is

$$\frac{821 \cdot 516}{3600} = \cdot 228.$$

खखक्षेपाः पृथक् स्थाप्याः प्रोक्तादूनाधिकैर्लवैः ।
गुणिताः खगुणैर्भक्ता लब्धोनास्ते परिस्फुटाः ॥६॥

इति श्रीपतिविरचितायां जातकपद्धतौ
दृष्टिसाधनाध्यायो द्वितीयः

Sloka 6. The additive figures for each of these three planets are to be kept apart ; they are to be multiplied by the degrees, etc., by which the difference [between the दृश्य (Drisya) and द्रष्टा (Drashta)] falls short of, or is in excess of the prescribed quantity. The product is next to be divided by 30 and the quotient is to be deducted from the Kshepas (क्षेप) or additive figures. The result expresses the exact amount of the (क्षेप) (Kshepa) to be added to the Drigbala (दृग्बल).

The exact amount of the क्षेप (Kshepa) to be added to the above दृग्बल (Drigbala) is

$$\frac{1}{2}\left\{1 - \frac{16^\circ\ 18'\ 29''}{30^\circ}\right\} = \cdot 228.$$

Therefore the strength of Jupiter's aspect on the Sun is ·228 + ·228 = ·456 of a Rupa.

Sripati's rules for finding the दृग्बल (Drigbala) of planets are given by केशवदैवज्ञ (Kesava Daivagna) compressed in one sloka in a different form.

खैकाग्निद्विखवेदराम यम भूखाभ्राभ्रमेकादिभे
द्रष्टा वर्जितदृश्यकस्य गुरुणा चेदृष्ट वेदे कृताः ।
मन्देनाङ्कयमेसृजानगगुणेङ्काभ्रादिजाः संस्कृता
भागघ्नक्षयवृद्धिखानललवेनाढ्युद्धृता दृग् भवेत् ॥४॥

It may be rendered thus :—

The excess of the aspected over the aspecting planet in signs may be any figure from 1 to 12.

Excess (in signs)	1	2	3	4	5	6	7	8	9	10	11	12
Strength	0	1	3	2	0	4	3	2	1	0	0	0

0, 1, 3, 2, 0, 4, 3, 2, 1, 0, 0, 0 are the quarters ($\frac{1}{4}$) representing the strength respectively in the 12 cases. If the aspecting planet be Jupiter and the excess be 8 and 4 signs, 4 is to be substituted for 2. If Saturn be the aspecting planet and the excess be 2 and 9 signs, put down 4 in place of 1. If Mars be the aspecting planet and the excess be 3 and 7 signs, replace 3 by 4.

In case an excess contains degrees, minutes, etc., in addition, its strength should thus be modified. Find out by how much the strength denoted by the next excess increases or decreases. Multiply the number of quarters representing this into the degrees, minutes, etc., and divide the product by 30. The result is to be added to, or subtracted from, the number of quarters assigned to the excess in question, according as the strength for the next is higher or lower.

Let us calculate according to this method the Drigbala of the Sun got by the aspect of Jupiter.

The position of the Sun is	0	17	43	30
The position of Jupiter is	8	1	25	1
subtracting, we get	4	16	18	29

Thus the excess is between 4 and 5 signs. In the case when Jupiter is the aspecting planet, the table to be used for the quarters representing the strength in the 12 cases is

0, 1, 3, 4, 0, 4, 3, 4, 1, 0, 0, 0.

Thus when the excess is 4 signs, the strength is 4, and it becomes 0 when the excess is 5 signs.

The actual strength of the aspect of Jupiter in the above case is $\left\{ 4 - \frac{16^\circ\ 18'\ 29''}{30^\circ} \times 4 \right\}$ quarters or

$$\frac{13^\circ\ 41'\ 31''}{30^\circ} = \cdot 456 \text{ of a rupa.}$$

Cf. बृहज्जातक. II--13

त्रिदशत्रिकोणचतुरस्रसप्तमान्यवलोकयन्ति चरणाभिवृद्धितः ।
रविजामरेज्यरुधिराः परे चये क्रमशो भवन्ति किल वीक्षणेऽधिकाः ॥

The following rules are laid down by पराशर (Parasara) for finding out the दृग्बल (Drigbala) of planets: —

दृश्याद्विशोध्य द्रष्टारं षड्राशिभ्योऽधिकं भवेत् ।
दिग्भ्यो विशोध्य द्वाभ्यां तु भागीकृत्य च दृष्टयः ॥

शराधिके विना राशिं भागा द्विघ्नाश्च दृष्टयः ।
वेदाधिके त्यजेद्भूताद्भागा दृष्टिस्त्रिभाधिके ॥

विशोध्य युगतो द्वाभ्यां लब्धं खाग्नियुतं भवेत् ।
कराधिके विना राशिं भागास्तिथियुतास्तथा ॥

रूपाधिके विना राशिं भागा द्वाभ्यां विभाजिताः ।
त्रिदशे च त्रिकोणे च चतुरस्रे क्रमादथ ॥

शरवेदाः खरामाश्च तिथयो योजिताः क्रमात् ।
शनिदेवेज्यभौमानामेवं दृष्टिः स्फुटा भवेत् ॥

Subtract the figures representing the number of signs, degrees, minutes, etc , traversed by the seeing planet from those of the seen. If the difference should exceed 6 signs, subtract the same again from 10 signs. Divide the result by 2. The result represents the Drigbala of the aspected planet.

But if the difference exceed 5 signs only, then leave out the number representing the signs. The degree, etc , multiplied by 2 gives the amount of Drigbala of the planet.

But if the difference should exceed 4 signs only, subtract it from 5 signs. The degrees, etc., that remain express the amount of Drigbala.

But if the difference exceeds 3 signs, subtract it from 4 signs. Divide this result by 2. To what you thus obtain add 30 Virupas. The total expresses the amount of Drigbala. (1 Rupa = 60 Virupas.)

If the difference exceeds 2 signs, leave the figure representing the signs. To the number of degrees, etc. remaining, add 15 Virupas. This will represent the Drigbala.

If the difference should exceed one sign, leave out the sign. The number of degrees, etc., divided by 2 represents the amount of Drigbala.

The Drigbala that is thus found has to be supplemented by the addition of 45, 30 and 15 Virupas, respectively, in the case of Saturn, Jupiter, and Mars when these aspect 3rd and 10th in the case of Saturn, 5th and 9th in the case of Jupiter, and 4th and 8th in the case of Mars.

N. B. :—Planets do not see the 2nd and 12th houses,

(ग्रहदृग्बल) GRAHADRIGBALA

	Ravi	Chandra	Kuja	Budha	Guru	Sukra	Sani
रविः Ravi	...	·277	...	...	·636	...	...
चन्द्रः Chandra	·723	...	·473	·412	...	·742	·638
कुजः Kuja	...	·111	...	...	·470	...	...
बुधः Budha	...	·081	...	...	·440	...	·030
गुरुः Guru	·456	·109	·970	·940	...	·578	·116
शुक्रः Sukra	...	·246	...	....	·605	...	...
शनिः Sani	...	·776	...	...	·720	...	...
शुभदृष्टि Subha Drishti	1·179	·436	1·443	1·352	1·045	1·320	·784
पापदृष्टि Papa Drishti	...	1·164	...	...	1·826	...	...

(भावदृग्बल) BHAVA DRIGBALA

(Bhava)	1	2	3	4	5	6	7	8	9	10	11	12
रवि (Ravi) ...	·	·	·185	·583	·564	·091	·893	·795	·564	·333	·064	·
चन्द्र (Chandra) ...	·749	·518	·075	·773	·787	·518	·249	·019	·	·	·	·230
कुज (Kuja) ...	·	·119	·552	·836	·298	·479	1·000	·760	·399	·168	·	·
बुध (Budha) ...	·	·150	·512	·637	·237	·600	·830	·599	·368	·137	·	·
गुरु (Guru) ...	·562	·361	·928	·802	·785	·159	·	·	·	·052	·392	·840
शुक्र (Sukra) ...	·	·	·216	·644	·533	·029	·996	·764	·533	·302	033	·
शनि (Sani) ...	·	·	·401	·918	·649	·261	·553	·880	·649	·662	·598	·
शुभदृष्टि (Subha Drishti)	1·311	1·029	1·731	2·856	2·342	1·306	2·075	1·382	·901	·491	·425	1·070
पापदृष्टि (Papa Drishti)	·	·119	1·138	2·337	1·511	·831	2·446	2·435	1·612	1·163	·662	·

End of the Second Adhyaya.

तृतीयोऽध्यायः

बलावबोधेन विना दशादिक्रमावबोधो न भवेद्यतोऽतः ।
तत्स्थानदिक्कालनिसर्गचेष्टादृग्भेदभिन्नं कथयाम्यशेषम् ॥१॥

Adhyaya 3.

Sloka 1. As there can be no knowledge of the order of the periods and the sub-periods, etc. of one's life without a knowledge of the strength of planets, I proceed to set forth this strength in its entirety, differentiated as it is by the circumstances—position, direction, time, nature, motion and aspect—of the planets.

नीचोनो ह्युच्चरोधिको यदि भवेत् षड्भात्तदा प्रच्युत-
श्चक्रात् क्लृप्तकलः खखाष्टखकुभिर्भक्तो बलं तुङ्गजम् ।
पादोनं तु बलं त्रिकोणगृहगं स्वर्क्षे दलं च त्रयो
वस्वंशा ह्यधिमित्रभेऽथ चरणो मित्रे समर्क्षेऽष्टमः ॥ २ ॥

Sloka 2. When a planet diminished by its depression figures is in excess of 6 signs, it is to be subtracted from 12 signs and the difference reduced to minutes is to be divided by 10,800. The resultant Rupa is the exaltation-strength (उच्चबल-Uchchabala) of the planet. If the planet should be in its Moolatrikona, it has $\frac{3}{4}$ths of a Rupa; if in its own house its strength is $\frac{1}{2}$ a Rupa. If it is in a very friendly house, its strength is measured by $\frac{3}{8}$ths of a Rupa. In a friendly house its strength is $\frac{1}{4}$th of a Rupa. In a neutral house it is $\frac{1}{8}$th of a Rupa.

The Sun's position is	...	0	17	43	30
Its depression is ...	...	6	10	0	0
The difference is ...	...	6	7	43	30

Since this exceeds 6 signs, it has to be subtracted from 12

signs. The remainder is 5-22-16-30. Therefore the उच्चबल (Uchchabala) of the Sun in Rupa is

$$\frac{10336 \cdot 5}{10800} = \cdot 957$$

Cf. पराशर

नीचोनं तु ग्रहं भार्धाधिकं चक्राद्विशोधयेत् ।
भागीकृत्य त्रिभिर्भक्त फलमुच्चबलं भवेत् ॥

Subtract the figures representing the depressed position of a planet from those representing its actual position (*e.g.*, Depressed position of the Sun is 10 degrees in Tula or 6 signs 10°). If the difference exceeds 6 signs, subtract it from 12 signs. Reduce this result to degrees and divide by 3. What is obtained represents the उच्चबल (Uchchabala) in virupas of the planet.

Table showing the उच्चबल (Uchchabala) of the planets.

Planets	Exaltation strength	Neecha		Planets	Exaltation strength	Neecha	
Ravi	·957	6	10	Guru	·186	9	5
Chandra	·397	7	3	Sukra	·905	5	27
Kuja	·667	3	28	Sani	·044	0	20
Budha	·051	11	15				

शत्रुभे भवति षोडशांशकश्चाधिशत्रुभवने रदांशकः ।
एवमेव खलु सप्तवर्गजं स्याद्बलं निजपतेर्वशादिह ॥ ३ ॥

Sloka 3. In an inimical house it is $\frac{1}{16}$th and in a very inimical sign it is $\frac{1}{32}$th. The positional strength of a planet due to its being in the Saptavargas (सप्तवर्ग) should be determined in accordance with its relation to the lord of each of those vargas.

केशवपद्धतिः—

नीचोनो भगणात् च्युतः षडधिकश्चेत्षड्गृहदोर्च्चं बलं
स्वर्क्षेऽर्द्धं समभेऽष्टमस्त्रिचरणा मूलत्रिकोणे बलम् ।
मित्रर्क्षेऽङ्घ्रिरधीष्टभे त्र्यग्रइभांशा वैरिभेष्ट्यंशको
दन्तांशोऽध्यरिभे गृहादिपवशात् खेटस्य सप्तैक्यजम् ॥ ५ ॥

Saptavargas are seven-fold classification of a sign into (1) राशि (Rasi), (2) होरा (Hora), (3) द्रेक्काण (Drekkana), (4) सप्तांश (Sap-

tamsa), (5) नवांश (Navamsa), (6) द्वादशांश (Dwadasamsa) and (7) त्रिशांश (Trimsamsa). See zodiacal Chart attached.

Note that the extent of strength stated here as derivable from उच्च (Uchcha) and सप्तवर्ग (Saptavargas) of a planet is the same as the measure of the good influence mentioned in Adhyaya IV Sloka 8, *infra*.

For finding out the सप्तवर्गजबल (Saptavargajabala) of any planet we must know the exact nature of the relationship existing between this and the rest of the planets, *viz.*—whether he is a मित्र (Mitra), अधिमित्र (Adhimitra), शत्रु (Satru), अधिशत्रु (Adhi Satru) or a सम (Sama). This has to be determined with reference to (1) the निसर्गमैत्रीचक्रम् (Nisargamaitri chakram)—the chakra showing the natural friendship or enmity between planets (*vide* जा. पा. Adhyaya II, Slokas 42—45) and (2) the तात्कालिकमैत्रीचक्रम् (Tatkalikamaitri chakram)—the chakra showing the friendship for the time being of planets (*vide* जा. पा. Adhyaya II, Sloka 41.)

This latter kind of friendship between the several planets can be determined by finding out their relative positions, *i.e.*, by ascertaining, according to some which of the 12 bhavas they occupy in the भावचक्र (Bhava chakra) already prepared (*vide page 12 supra*) and which for convenience we shall call लग्नभावकुण्डली (Lagna bhava Kundali). Others say that the relative position of one planet with respect to another must be determined by first casting the भावकुण्डली (Bhava Kundali) of the latter planet (*i.e.*, by considering the latter planet as the Lagna—*vide* the example worked below) and then finding which particular भाव (bhava) in this भावचक्र (bhava chakra) the former planet is occupying.

Cf. शम्भुहोराप्रकाश

तात्कालिकाः स्युः सुहृदो नभोगाः खत्रिकभायाम्बुभवव्ययस्थाः ।
एकर्क्षसप्ताष्टमधर्मपुत्रोपगारिगास्ते रिपवो निरुक्ताः ॥
मैत्रीचक्रं भावतः केश्चिदुक्तं नैतच्छ्रीपत्यादिकानां मतं हि ।
लग्ने नैसर्गाद्यथा स्थानसंस्थैः खेटैर्मैत्रीयोगपूर्वं विचिन्त्यम् ॥

The लग्नभावकुण्डली (Lagna bhava Kundali) already worked out will enable one to find out in which of the several bhavas with respect to the Lagna the Sun and other planets are situated; similarly, in order to determine how the planets are situated with

respect, say, to the Sun, we must prepare a fresh भावचक्रम् (Bhava chakram) for the Sun. This should be done by taking the Sun's position as the ascendant and determining the other bhavas on the lines laid down in the first Adhyaya We shall therefore first find out the 4th भाव (bhava) by taking the midnight as the इष्टकाल (Ishta kala) and fix up the rest in order.

The Sun's position is 0-17°-43'-30". Half the length of the midnight of birth is 14 gh. 32·5 vigh. and the अयनांश (Ayanımsa) is 21° 47' 38". Adding this अयनांश (Ayanamsa) to the position of the Sun, we get 1-9°-31'-8" which is the tropical longitue of the Sun. The portion of वृषभ (Vrishabha) yet to rise is 20°-28'-52". The time taken for this to rise in Lanka is

$$\frac{20^\circ\ 28'\ 52''}{30 \text{ degrees}} \times 4 \text{ gh. } 59\tfrac{1}{6} \text{ vigh. or } 204{\cdot}24 \text{ vigh.}$$

	1	2	3	4	5	6	7	8	9	10	11	12
Signs ...	0	1	2	3	4	5	6	7	8	9	10	11
Degrees ...	17	15	13	10	13	15	17	15	13	10	13	15
Minutes ...	43	23	3	42	3	23	43	23	3	42	3	23
Seconds ...	30	16	2	47	2	16	30	16	2	47	2	16
	स 1·2	सं 2·3	सं 3 4	सं 4 5	सं 5 6	स 6 7	सं 7 8	सं 8 9	सं 9 10	सं 10·11	सं 11·12	सं 12 1
Signs ...	1	1	2	3	4	6	7	7	8	9	10	0
Degrees ...	1	29	26	26	29	1	1	29	26	26	29	1
Minutes ...	33	13	52	52	13	33	33	13	52	52	13	33
Seconds ...	23	9	55	55	9	23	23	9	55	55	9	23

And the time for मिथुन (Mithuna) and कटक (Kataka) to rise in Lanka is 10·727 gh. Total of these periods is 14 gh. 7·86 vigh. The portion of सिंह (Simha) that will rise in Lanka in the remaining 0 gh. 25 vigh. is

$$\frac{25\times6}{1795}\times30^\circ=2^\circ\cdot507.$$

Now subtracting the अयनांश (Ayanamsa) from the above, the position of the 4th भाव (bhava) is found to be 3-10° 42′ 47″.

The 12 Bhavas and their Sandhis with reference to the Sun's position as the ascendant are set out in the previous page.

The corresponding tables for the Moon, and other planets may be similarly worked out.

From the slokas quoted from शम्भुहोराप्रकाश (Sambhuhoraprakasa) in page 24, *supra*, it will be seen that श्रीपति (Sripati) does not favour the latter view and which has also not been followed in our calculations.

The words निजपतिवशादिह in the text admits of two interpretations. That given in the translation and followed in the example has the support of commentators like सुन्दरमिश्र (Sundaramisra) and दिवाकरदैवज्ञ (Diwakara Daivagna).

In his commentary on the sloka quoted from केशवपद्धति (Kesava Paddhati) in page 23, *supra*, दिवाकर (Diwakara) observes as follows:—

गृहादिपवशादित्यादिना खेटस्य गृहादिपवशाद्गृहमादिर्येषां ते गृहादयः आदिशब्देन होराद्रेष्काणादीनां संग्रहः । गृहादीन् पान्ति ते गृहादिपाः गृहादिसप्तवर्गस्वामिनस्तेषां वशात् स्वर्क्षेऽर्द्धमित्यादीनि सप्तवर्गबलानि ग्राह्याणि । तेषां सप्तानामैक्यराज्जायते तत्तथा । एवं विधं बलं सप्तवर्गजबलं स्यादित्यर्थः एतदुक्तं भवति । यस्य ग्रहस्य सप्तवर्गजबलं ज्ञातुमिष्टं तस्य गृहादिस्वामी स्वाधिमित्रादिषु यद्भवति तदुक्त बलं ग्राह्यमिति । अत्र कश्चिदेवं व्याचष्टे । ग्रहो यस्मिन् गृहे होरादौ वास्ति तद्गृहस्वामी होरादिस्वामी वा चेन्मूलत्रिकोणेऽस्ति तदा त्रिचरणं बलं स्वगृहे चेद्रपार्द्धमित्यादि । तन्नश्रद्धेयम् । निखिलजातकशास्त्रविरोधात् । किं चात्र गृहादिपवशादित्युक्तेर्भ्रान्तिरपि संभवति । परं प्राचीनग्रन्थे केनापि तथा नोक्तमिति भ्रान्त्यनवकाश इति मिश्रा ऊचुः । तथा च सारावलीवाक्यम् ।

स्वोच्चे स्थितः शुभफलं प्रकरोति पूर्णं नीचार्कगस्तु विफलं रिपुमन्दिरेऽल्पम् ।
पादं फलस्य हितभे स्वगृहे तथार्द्धं पादत्रयं गगनगः स्थितवांस्त्रिकोणे ॥ इति

अत्र स्वोच्चादिस्थानेषु स्थितवान् गगनगो ग्रहः संपूर्णादि शुभं फलं ददातीत्युक्तं परं स्वोच्चादिषु स्थितो गृहस्वामी संपूर्णादि फलं ददातीति नोक्तमेव तस्माद्

गृहादिस्वामिनि स्वभस्थे रूपार्द्धं बलमित्यादि व्याख्यानमसदेवेति प्रतीमः। पराशर जातकेऽपि।

मूलत्रिकोणस्वर्क्षाधिमित्रमित्रसमारिषु।
अधिशत्रुगृहे चापि स्थितानां क्रमशो बलम्॥
भूताऽब्धयः खरामाश्च नखास्तिथिर्दिशो युगाः।
द्वाविति—

अत्रापि मूलत्रिकोणादिस्थितानां वर्गेशानां बलं स्यादिति नाभिहितमेव॥

We shall now proceed to find out the सप्तवर्गजबल (Saptavargaja-bala) of the Sun in the example:

He is occupying the Rasi of मेष (Mesha) a sign owned by Mars who is his अधिमित्र (Adhimitra). The strength on this account is ·375 of a Rupa. He is in a hora owned by the Moon, who is also his अधिमित्र (Adhimitra). He gets therefore another ·375 of a Rupa on this account.

He is in the द्रेक्काण (Drekkana) of Simha, his स्वक्षेत्र (Swakshetra), and is thus entitled to ·5 of a Rupa. For the same reason he gets ·5 of a Rupa for his being in the सिंहसप्तांश (Simha Saptamsa). Mercury, the lord of Kanya whose नवांश (Navamsa) is occupied by the Sun is a मित्र (Mitra) of the Sun The Sun gets therefore only ·25 of a Rupa. He is occupying the वृश्चिकद्वादशांश (Vrischika-dwadasamsa), *i.e.*, an अंश (Amsa) owned by Mars, his अधिमित्र (Adhimitra). He gets ·375. Lastly, he is in Jupiter's त्रिंशांश (Trimsamsa). Jupiter is his सम (Sama). The Sun's बल (Bala) on this account is ·125. Thus, he gets in all ·375 *plus* ·375 *plus* ·5 *plus* ·5 *plus* ·25 *plus* ·375 *plus* ·125=2·5 Rupas.

It should here be noted that $\frac{3}{4}$ths of a Rupa is to be allotted for a planet only when it is in its मूलत्रिकोणराशि (Moolatrikona Rasi) and not when it occupies a होरा (Hora) or any other of the 6 Vargas (other than राशि-Rasi) owned by the planet's मूलत्रिकोण (Moolatrikona) sign. In the latter case the strength that should be taken account of would be only so much (which in any case does not exceed ·375) as is laid down for the particular kind of relationship the planet in question bears with the lord of this मूलत्रिकोण (Moolatrikona) sign,

cf श्रीधर.

स्वगृहादिगतानां यद् ग्रहाणामुदितं बलम्।
तदेव सप्तवर्गेऽपि तदीशस्य वशाद्भवेत्॥

and the following commentary of दिवाकर (Divakara) on the same :—

अत्र स्वगृहादीत्युक्तत्वाद्धोरादिषु न त्रिकोणान्वय इति सिद्धम् ।

Thus, in the example, the Sun though occupying the द्रेक्काण (Drekkana) and सप्तांश (Saptamsa) represented by the sign सिंह (Simha—the Sun's Moolatrikona Rasi) gets only ·5 of a Rupa in each case,—on account of the sign being his Swakshetra,—instead of ·75 of a Rupa. The same remark applies to Jupiter, who happens to be in a Rasi, a Drekkana, Saptamsa and a Dwadasamsa all belonging to धनुस् (Dhanus). He gets ·75 of a Rupa only in the first Varga and not in the other cases

But the slokas quoted above from पराशर have been thus commented upon : अत्र यस्य कस्यापि रव्याद्यन्यतमस्य सप्तवर्गजं बलं ग्राह्यमस्ति तद्ग्रहसंबन्धिवर्तमानगृहहोराद्रेष्काणसप्तमांशद्वादशांशत्रिशांशाधिपतीनां मूलत्रिकोणस्वर्क्षाधिमित्रमित्रसमार्यधिशत्रुगृहस्थितानां क्रमशः भूताब्धि ४५ खराम ३० नख २० तिथि १५ दिक् १० युग ४ द्वि २ परिमित बलं ग्राह्यं अत्रेत्थं तत्वं रव्याद्यन्यतमस्य गृहाद्यन्यतमसप्तवर्गपतिः स्वमूलत्रिकोणे एव विद्यते चेत्तद्बल ४५ ग्राह्यम्, etc., and would be translated thus :

"If the lords of the Saptavargas occupied by a planet be in their मूलत्रिकोण (Moolatrikona), स्वक्षेत्र (Swakshetra) or in the houses of an अधिमित्र (Adhimitra), मित्र (Mitra), सम (Sama), शत्रु (Satru) or an अधिशत्रु (Adhisatru), the सप्तवर्गजबल (Saptavargajabala) of the planet will be 45, 30, 20, 15, 10, 4 and 2 Virupas respectively."

According to this view, the सप्तवर्गजबल (Saptavargajabala) of the Sun will be worked up thus :

The Sun's position is 0-17°-43′-30″. Mars, the lord of the राशि (Rasi) occupied by him, is in मीन (Meena), a house of Jupiter who is an अधिमित्र (Adhimitra). His strength in the राशि (Rasi) therefore will be ·375 of a Rupa. The होरा (Hora) occupied by the Sun is that of the Moon who is in मकर (Makara), a sign owned by Saturn, a friend of the Moon. The Sun's बल (Bala) in the होरा (Hora) will thus be ·25 of a Rupa. The Sun is in the द्रेष्काण (Drekkana) of सिंह (Simha). The lord of सिंह (Simha) *i.e.*, himself, is in मेष (Mesha), a sign belonging to Mars, an अधिमित्र (Adhimitra). His बल (Bala) on this account will be ·375 of a Rupa. For the same reason, the Sun's बल (Bala) due to his being in the सिंहसप्तांश (Simha Saptamsa) will be ·375. The नवांश (Navamsa) occupied by the Sun is कन्या (Kanya), a sign owned by Mercury and this

planet is in मीन (Meena), a house belonging to Jupiter who is his friend. So the Sun's strength due to this will be ·25 of a Rupa. He is occupying the वृश्चिकद्वादशांश (Vrischika Dwadasamsa); Mars, the lord of वृश्चिक (Vrischika), is in मीन (Meena), a house of an अधिमित्र (Adhimitra). The वर्गबल (Vargabala) on this account will be ·375. Lastly, the Sun is in Jupiter's Trimsamsa. Jupiter is in धनुस् (Dhanus), his मूलत्रिकोणराशि (Moolatrikona Rasi). The बल

MUTUAL RELATIONS OF PLANETS.

ग्रहाः	रविः	चन्द्रः	कुजः	बुधः	गुरुः	शुक्रः	शनिः
गृह ...	1. कु. अधिमित्र	10. श. मित्र	12. गु. अधिमित्र	12 गु. मित्र	9 गु. मूलत्रि	1. कु. मित्र	1. कु. सम
होरा ...	4. च. अधिमित्र	4. च. स्वक्षेत्र	5. र. अधिमित्र	5. र. अधिमित्र	5. र. सम	5. र. अधिशत्रु	4. च. सम
द्रेक्काण ...	5. र. स्वक्षेत्र	2. शु. मित्र	8. कु. स्वक्षेत्र	8. कु. शत्रु	9. गु. स्वक्षेत्र	5. र. अधिशत्रु	9. गु. शत्रु
सप्तांश ...	5. र. स्वक्षेत्र	7. शु. मित्र	12. गु. अधिमित्र	11. श. मित्र	9. गु. स्वक्षेत्र	4. च. सम	7. शु. सम
नवांश ...	6. बु. मित्र	2. शु. मित्र	12. गु. अधिमित्र	11. श. मित्र	1. कु अधिमित्र	5 र. अधिशत्रु	9. गु. शत्रु
द्वादशांश ...	8. कु. अधिमित्र	3. बु. अधिमित्र	11. श. मित्र	9. गु. मित्र	9. गु. स्वक्षेत्र	6. बु. अधिमित्र	12. गु. शत्रु
त्रिंशांश ...	9. गु. सम	12. गु. मित्र	8. कु. स्वक्षेत्र	10. श. मित्र	1. कु अधिमित्र	9. गु. शत्रु	7. शु. सम

(सप्तवर्गजबल) Saptavargajabala

Planets	Ravi	Chandra	Kuja	Budha	Guru	Sukra	Sani
Griha ...	·375	·25	·375	·25	·75	·25	·125
Hora ...	·375	·5	·375	·375	·125	·031	·125
Drekkana ...	·5	·25	·5	·062	·5	·031	·062
Saptamsa ...	5	·25	·375	·25	·5	·125	·125
Navamsa ...	·25	·25	·375	·25	·375	·031	·062
Dwadasamsa	·375	·375	·25	·25	·5	·375	·062
Trimsamsa...	·125	·25	·5	·25	·375	·062	·125
Total ...	2·5	2·125	2·75	1·687	3·125	·906	·687

(Bala) will therefore be ·75 of a Rupa. The total सप्तवर्गजबल (Sapthavargajabala) of the Sun will thus amount to ·375 *plus* ·25 *plus* ·375 *plus* ·375 *plus* ·25 *plus* ·375 *plus* ·75=2·75 Rupas.

The first of the two tables printed above gives the mutual relations of planets, while the second, their सप्तवर्गजबल (Sapta-vargajabala) as per the former view and which alone has been adopted in these calculations throughout.

युग्मभांशकगतौ शशिशुक्रौ यच्छतो हि बलपादमयुग्मे ।
भांशके रविकुजेज्यशनिज्ञास्तावदेव वितरन्ति हि सत्त्वम् ॥ ४ ॥

Sloka 4. The Moon and Venus when they are in an even sign or in a Navamsa (नवांश) owned by an even sign give ¼th of a Rupa as strength. The Sun, Mars, Jupiter, Saturn and Mercury give the same amount of strength when they are in an odd sign or in a Navamsa owned by an odd sign.

When the Moon or Venus occupies an even sign and also a Navamsa owned by an even sign, then the strength is ¼th of a

Rupa for each circumstance. The total strength is ½ a Rupa. Similar remark applies to any one of the other planets occupying an odd sign and at the same time a Navamsa owned by an odd sign.

Cf. केशवपद्धतिः

शुक्रेन्दू समभांशके हि विषमेऽन्ये द्व्यर्धाङ्घ्रि बलम् ।

सारावली

स्त्रीक्षेत्रे शशिभार्गवौ नरगृहे शेषा बले स्थानजे ॥

Also पराशर.

........इन्दुशुक्रौ युग्मांशे तिथिरोजांशगाः परे ।

The Moon and Venus when in a नवांश (Navamsa) owned by an even sign have स्थानबल (Stthanabala) measured by 15 Virupas. The rest when in a नवांश (Navamsa) owned by an odd sign have स्थानबल (Stthanabala) measured by 15 Virupas.

The Sun is in मेष (Mesha), an odd sign, and in the 6th नवांश (Navamsa) owned by कन्या (Kanya), an even sign. So the Sun's अयुग्मबल (Ayugmabala) is ·25 of a Rupa.

The Moon is in मकर (Makara) and in the 5th नवांश (Navamsa) owned by वृषभ (Vrishaba) an even sign; and its युग्मबल (Yugmabala) is ·25 *plus* ·25 or ·5 of a Rupa. Mars is in मीन (Meena), an even sign, and in the last नवांश (Navamsa) owned by मीन (Meena). So the अयुग्मबल (Ayugmabala) of Mars is zero.

युग्मायुग्मबलम् (Yugmayugmabala)

रविः	चन्द्रः	कुजः	बुधः	गुरुः	शुक्रः	शनिः
·25	·5	0	·25	·5	0	·5

कण्टकाद्युपगतेषु नियोज्या रूपकार्द्धचरणा निजवीर्ये ।
भान्त्यमध्यमुखगेषु च पादः स्त्रीनपुंसकनरेषु निधेयः ॥ ५ ॥

Sloka 5. When the planets are in Kantaka (1st, 4th, 7th, 10th), Panapara (2nd, 5th, 8th, 11th), and Apoklima (3rd, 6th, 9th, 12th), a Rupa, ½ a Rupa and ¼ of a Rupa respectively are to be set down for their

strength. When the feminine, hermaphrodite and masculine planets occupy respectively the end, the middle and the initial portion of a sign, ¼th of a Rupa is to be assigned for their strength.

केशवपद्धतिः—

क्रेन्द्राद्येषु च रूपकार्द्धचरणान्यच्छन्ति खेटाः क्रमात् ।
स्त्रीखेटौ चरमे नराः प्रथमके क्लीबौ च मध्ये तथा
द्रेष्काणे वितरन्ति पादमुदितं स्यात् स्थानवीर्यं त्विदम् ॥ ६ ॥

Also गर्ग

केन्द्रस्थः पूर्णबलो मध्यमबलः फणपरस्थितस्तद्वत् ।
आपोक्लिमगः प्रोक्तो हीनबलः खेचरो मुनिभिः ॥

पराशर lays down the following :—

केन्द्रादिषु स्थिता लग्नात् षष्टिस्त्रिंशत्तिथिः क्रमात् ।
आदिमध्यावसानेषु द्रेष्काणेषु स्थिताः क्रमात् ॥
पुंनपुंसकयोषाख्या दद्युस्तिथिफलं ग्रहाः । and adds
स्वषड्वर्गगतस्त्रिंशदेवं स्थानबलं विदुः ॥

" When a planet occupies a केन्द्र (Kendra), फणपर (Panapara) or आपोक्लिम (Apoklima) sign, its strength is reckoned respectively at 60, 30 and 15 Virupas.

Planets that are masculine, hermaphrodite and feminine occupying respectively the first, second and third Drekkanas of a sign have द्रेक्काणबल (Drekkanabala) calculated by 15 Virupas. When the planets happen to be in their own षड्वर्ग (Shadvarga), the द्रेष्काणबल (Drekkanabala) is to be reckoned at 30 Virup s instead of 15 Virupas."

According to this, Jupiter would get ·5 of a Rupa instead of ·25 as shown in the statement.

केन्द्रादिबलम् (Kendradibala)

रविः	चन्द्रः	कुजः	बुधः	गुरुः	शुक्रः	शनिः
1	1	·25	·25	·25	1	1

There is a diversity of opinion as to what Kendras are. Some take the Kendras to be लग्न (Lagna), 4th, 7th and 10th *Rasis*. Others take them to be the 1st, 4th, 7th and 10th *Bhavas*. The commentator of श्रीपतिपद्धति (Sripatipaddhati) and बलभद्र (Balabhadra), the author of होरारत्न (Horaratna), hold the latter view, while पराशर (Parasara) and केशवदैवज्ञ (Kesava Daivagna) incline to the former. Neither view affects the horoscope in question.

Regarding masculine, feminine and hermaphrodite planets, refer to जातकपारिजात (Jatakaparijata), Adhyaya II, Sloka 27.

द्रेक्काणबलम् (Drekkanabala)

रविः	चन्द्रः	कुजः	बुधः	गुरुः	शुक्रः	शनिः
0	0	0	0	·25	0	0

स्थानबलम् (Stthanabala)

Planets	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Uchchabala	·957	·397	·667	·051	·186	·905	·044
Saptavargaja-bala	2·5	2·125	2·75	1·687	3·125	·906	·687
Yugmayugma-bala	·25	·5	0	·25	·5	0	·5
Kendradibala	1·0	1·0	·25	·25	·25	1·0	1·0
Drekkanabala	0	0	0	0	·25	0	0
Total ...	4·707	4·022	3·667	2·238	4·311	2·811	2·231

स्थानवीर्यमिदमेवमिहोक्तं दिग्बलं शृणुत पूर्वदिशोतः ।
विद्गुरू रविकुजौ रविसूनुः शुक्रशीतकिरणौ बलिनौ स्तः ॥ ६ ॥

Sloka 6. The positional strength (स्थानबल - Sttha-nabala) has thus been treated of in this work. Hear the

Directional strength (दिग्बल - Digbala) from the East onwards. Mercury and Jupiter are strong in the East or Lagna Bhava ; the Sun and Mars in the South or 10th Bhava ; Saturn in the West or 7th Bhava ; Venus and the Moon in the North or 4th Bhava.

Cf. जातकपारिजात

विलग्नपातालवधूनभोगा बुधामरेज्यौ भृगुसूनुचन्द्रौ ।
मन्दो धरासूनुदिवाकरौ चेत् क्रमेण ते दिग्बलशालिनः स्युः ॥

Also बृहज्जातक

दिक्षु बुधाङ्गिरसौ रविभौमौ सूर्यसुतः सितशीतकरौ च

यवनेश्वर

गुर्विन्दुजौ पूर्वविलग्नसंस्थौ नभःस्थलस्थौ च दिवाकरारौ ।
सौरोऽस्तगः शुक्रनिशाकरौ तु जले स्थितावग्र्यबलौ भवेताम् ॥

Also सारावली

लग्ने जीवबुधौ दिवाकरकुजौ व्योम्नि स्मरे भास्करि-
र्बन्धाविन्दुसितौ दिशाकृतमिदम् ॥

अर्कात्कुजाच्चाम्बुगृहं विशोध्यं जीवाद्बुधाच्चापि कलत्रभावम् ।
मेषूरणं भार्गवचन्द्रमोभ्यां प्राग्लग्नमुष्णांशुसुताच्च शेषम् ॥ ७ ॥
षड्भाधिकं चेद्भगणाद्विशोध्यं कलीकृतं खाभ्रगजाभ्रभूमिः ।
भजेदवाप्तं तु ककुब्बलं स्यादतः परं कालबलं प्रवच्मि ॥ ८ ॥

Slokas 7 and 8. Subtract the 4th Bhava from the Sun and Mars; the 7th Bhava from Jupiter and Mercury ; the 10th Bhava from Venus and the Moon ; and the Lagna Bhava from Saturn. If the remainder should be in excess of 6 signs, subtract it from 12 signs. Reducing the result to minutes, divide the same by 10,800. What is obtained is the Directional strength (दिग्बल - Digbala) in Rupas. I shall proceed to state the Temporal strength (कालबल-Kalabala) of planets.

Let us find the Sun's Digbala.

The Sun's position is	...	0	17°	43'	30"
The 4th Bhava is	...	3	7	42	11
Subtracting, we get	...	9	10	1	19

Since this exceeds 6 signs, we have to subtract the same from 12 signs.

The result is	...	2	19	58	41

This, reduced to minutes is 4798·7

Dividing by 10800, we get the Sun's Digbala as ·444.

cf. पराशर—

अर्कात्कुजात् सुखं जीवाज्ज्ञाचास्तं लग्नमार्कितः ।
मध्यलग्नं भृगोश्चन्द्राद्विहत्वा षड्भाधिके सति ॥
चक्राद्विशोध्य रामाप्तं भागीकृत्य च तद्बलम् ।

That is,

"Subtract the 4th bhava from the Sun as well as from Mars. Subtract the 7th bhava from Jupiter as well as Mercury. Subtract the 1st bhava from Saturn. Subtract the 10th bhava from Venus and the Moon. When the difference in the several cases exceed six signs, subtract it from 12 signs. Divide the result by 3. What is obtained is to be reduced to degrees, etc. The result constitute दिग्बल (Digbala) in Virupas, etc."

केशवपद्धतिः—

मन्दाल्लग्नमिनात्कुजाच्च हिबुकं शोध्यं विधोर्भार्गवा-
न्माध्यं ज्ञाद्गुरुतोऽस्तमत्र रसभात्पुष्टं त्यजेच्चक्रतः ।
दिग्वीर्यं रसहृत्तु ॥

Directional strength (दिग्बलम्-Digbala) of planets.

रविः	चन्द्रः	कुजः	बुधः	गुरुः	शुक्रः	शनिः
·444	·037	·554	·260	·887	·535	·074

नक्तंबला भौमशशाङ्कमन्दा गुर्वर्कशुक्रा दिनशक्तयः स्युः
सदेन्दुपुत्रो दिनशक्तिभाजां ग्राह्यो बुधैरुन्नतसंज्ञकालः ॥ ९ ॥

नतस्तमोवीर्यवतां पलीकृतः खखाष्टचन्द्रैर्विहृतो बलं भवेत् ।
बुधस्य रात्रौ च दिवा च रूपकं विधेयमेतत्समयोद्भवं बलम् ॥१०॥

Slokas 9 and 10. Mars, the Moon and Saturn have strength by night. Jupiter, the Sun and Venus have potency by day. Mercury is strong at all times. In the case of planets having strength by day, take the उन्नत (Unnata) and in the case of those strong by night, take the नत (Nata). Reduce each to palas, *i.e*, vighatikas and divide the same by 1800. The result is Natonnatabala (नतोन्नतबल) in Rupas. Temporal strength of this kind in the case of Mercury, by day as well as by night, should be put down as one Rupa.

जातकपारिजात

निशीन्दुमन्दावनिजाः परेऽह्नि ॥ बुधः सदा ॥

सारावली

जीवार्कास्फुजितोऽह्नि विच्च सततं मन्देन्दुभौमा निशि ॥

Also बृहज्जातक

निशिशशिकुजसौराः सर्वदा ज्ञोऽह्नि चान्ये ॥

For determining the actual strength, *cf.* पराशर,

आमध्याह्नादर्द्धरात्रादिवारात्रिरिति क्रमात् ।
अर्कभार्गवसूरीणां द्विघ्ना नाड्यो गता दिवा ॥
भौमचन्द्रशनीनां तु षष्टिभ्यो वर्जयेदिमाः ।
दिवाबलमिति प्रोक्तं बलं नैशं ततोन्यथा ॥
षष्टिरेव सदा ज्ञस्य ॥

"From midnight to midday is called day. From midday to midnight, it is called night. The past nadis (ghatikas) during the day (*i e.*, from midnight to midday) multiplied by 2 gives the दिवाबल (Divabala) in Virupas of the Sun, Venus and Jupiter. Subtract this from 60 nadis. The balance gives the दिवाबल (Divabala) of Mars, the Moon and Saturn. The process is to be reversed for the night. That is, the past nadis multiplied by two are to constitute the रात्रिबल (Ratribala) of Mars, the Moon and Saturn. And the defect of this from 60 nadis is the रात्रिबल (Ratribala) of the

Sun, Venus and Jupiter. Mercury has 60 Virupas for this strength at all times (both during the day and night)."

केशवपद्धतिः—

...............अथो समयजं रूपं सदा स्याद्विद्-

ब्धिशन्नक्त नतोन्नते शशिकुजार्किणां परेषां बले ॥ ७ ॥

नतोन्नतबलम् (Natonnatabala)

रविः	चन्द्रः	कुजः	बुधः	गुरुः	शुक्रः	शनिः
·468	·532	·532	1·00	·468	·468	·532

त्यर्कः शशी षड्भवनाधिकश्चेच्चक्राद्विशुद्धोथ कलीकृतोऽसौ ।
चक्रार्द्धलिप्ताविहृतो वलक्षपक्षे बलं स्यादथ कृष्णपक्षे ॥ ११ ॥
तदेव रूपाच्च्युतमेव कृत्वा जगुर्बुधाः पक्षबलं ग्रहाणाम् ।
वलक्षपक्षे शुभखेचराणां पापग्रहाणामसिते च पक्षे ॥ १२ ॥

Slokas 11 and 12. The Moon diminished by the Sun when found greater than 6 signs should be subtracted from 12 signs; and the difference reduced to minutes should be divided by 10,800. The result is the Pakshabala (पक्षबल) in Rupa of the benefic planets in the light half of the month. The same subtracted from a Rupa is their Pakshabala during the dark half of the month. Wise men say that the Pakshabala of the benefic planets in the light half of the month corresponds to the Pakshabala of the malefic planets during the dark half and *vice versa.*

This is given tersely and elegantly by Kesava Daivagna thus—

शुक्लेन्त्ये तिथिहृद्गतैष्यतिथयो वीर्यं सतां भूच्युतं

पापानां द्विगुणं विधो रिदमथ ॥

In the light half of the month the पक्षबल(Pakshabala) of benefic planets on any day is number of $\frac{\text{past Thithis (तिथि)}}{\text{Thithis(तिथि) in the (पक्ष)Paksha, } i.e., \text{ 15}}$

the defect of this from unity is the पक्षबल (Pakshabala) of the malefic ones.

In the dark half of the month the पक्षबल (Pakshabala) of the benefic planets on any day is number of $\frac{\text{Thithis (तिथि) to come}}{\text{Thithis (तिथि) in the पक्ष (Paksha) i.e., 15}}$. The defect of this from unity is the पक्षबल (Pakshabala) of the malefic ones.

Cf. पराशर

......................चन्द्रादर्कं विशोध्य च ॥
अङ्गाधिके विशोध्याकाद्भागीकृत्य त्रिभिर्भजेत् ।
पक्षज बलमिन्दुज्ञशुक्रार्याणां तु पठितः ॥

Subtract the Sun from the Moon. If the difference exceed 6 signs, subtract it from 12 signs. Reduce the result to degrees, etc. Divide this result by 3. What is obtained is the पक्षबल (Pakshabala) in Virupas of the Moon, Mercury, Venus and Jupiter. The defect of this from 60 will give the पक्षबल (Pakshabala) of the Sun, Mars and Saturn.

Some consider Mercury malefic when associated with malefic planets. The Moon is regarded as benefic whether waxing or waning. The commentator on श्रीपतिपद्धति (Sripatipaddhati) would treat बुध (Budha) as always benefic.

Also see जा. पा. II—9, pp. 49—50.

पक्षबलम् (Pakshabala)

रविः	चन्द्रः	कुजः	बुधः	गुरुः	शुक्रः	शनिः
·481	·518	·481	·518	·518	·518	·481

अह्नस्त्रिभागेषु बलं सरूपं सौम्यार्कतिग्मांशुभुवां क्रमेण ।
कार्यं तुषारांशुसितासृजां च रात्रौ सदैवामरपूजितस्य ॥ १३ ॥

Sloka 13. There are 3 equal divisions made of the day and 3 equal divisions made of the night. These taken in their order are owned by Mercury, the Sun, Saturn, the Moon, Venus and Mars. The lord of the

particular division of day in which a birth, etc., takes place has the strength of a Rupa. Jupiter has this strength (of a Rupa) at all times.

Cf. पराशर.

हित्वान्येषामहोरात्रिं त्रिभागीकृत्य यत्र तु ।
जन्मलग्नतदंशाधिपतेः षष्टिबलम् भवेत् ॥
आधाने चित्प्रवेशे तु त्रिंशद्भूतार्णवा बलम् ।
ज्ञार्कमन्देन्दुशुक्राराः पतयः सर्वदा गुरुः ॥

" Divide the day into 3 equal parts and the night also into 3 equal parts. The lord of that portion whether of day or night in which the birth happens has 60 Virupas as his दिनरात्रित्रिभागबल (Dhina-ratri Tribhagabala). This बल (bala) in the case of conception and in the advent of the intelligent principle into the foetus चित्प्रवेश (Chitpravesa) is 30 and 45 Virupas respectively. Mercury, the Sun, Saturn, the Moon, Venus and Mars are respectively the lords of the six divisions (of day and night). Jupiter possesses this strength at all times and gets 60 Virupas during birth; (according to the commentator, even during आधान (Adhana) and चित्प्रवेश Chitpravesa)."

सारावली

प्राग्रात्रिभागेऽतिबलः शशाङ्कः शुक्रो निशार्द्धेऽवनिजो निशान्ते ।
प्रातर्बुधो मध्यदिने च सूर्यः सर्वत्र जीवोऽर्कसुतो दिनान्ते ॥

Also गुणाकर

निशामुखे शीतरुचिर्बलीयान् भृगुर्निशीथे कुसुतो निशान्ते ।
प्रातर्बुधो मध्यदिने दिनेशः शनिर्दिनान्ते धिषणः सदैव ॥

केशवपद्धति

................अन्हस्त्र्यंशकेषु क्रमात् ।
सौम्यार्कार्कभुवां निशः शशिसितारराणां च रूपं सदे-
ज्यस्य ॥

दिनरात्रित्रिभागबलम् (Dinaratritribhagabala).

रविः	चन्द्रः	कुजः	बुधः	गुरुः	शुक्रः	शनिः
0	0	1	0	1	0	0

पादं स्ववर्षेऽथ दलं स्वमासे दिने स्वकीये चरणोनरूपम् ।
रूपं स्वहोरास्विति कालवीर्यमुक्तं हि होरानिपुणैः पुराणैः ॥१४॥

Sloka 14. A planet gets $\frac{1}{4}$, $\frac{1}{2}$, $\frac{3}{4}$, and 1 Rupa for its strength according as it happens to be the lord of the year, the month, the week-day or the hour कालहोरा (Kala Hora) in which a birth, etc, has taken place. This is the temporal strength as stated by the astrological proficients of old times.

केशवपद्धतिः—

.......अथाङ्घ्रिचयाद्दली किल समामासद्युहोरेश्वरः ॥ ८ ॥

Cf. पराशर.

वर्षमासदिनेशानां तिथिस्त्रिंशच्छरार्णवाः ।
कालहोराधिपस्यैवं पूर्णं बलमुदाहृतम् ॥
आधाने चित्प्रवेशे तु त्रिंशच्छरजलाकराः ।

"The lords of the year, month, day and the कालहोरा (Kala Hora) have respectively 15, 30, 45 and 60 Virupas for their strength. During आधान (Adhana), these have 30 Virupas. During चित्प्रवेश (Chitpravesa), they have 45 Virupas."

A year consists of 360 days and a month of 30 days. We are to find from the number of days that have elapsed from the time of सृष्टि (Srishti) (*vide* सूर्यसिद्धांत - Suryasiddhanta Chapter I, Slokas 45—51) up to the present and divide them severally by 360 and 30 days. The quotients will represent the number of years and months that have passed.

When 360 is divided by 7 there is a remainder 3, and when 30 is divided by 7 there is a remainder 2. Multiply the number of years since the creation by 3 and add 1 to the product. Divide this by 7. The remainder will give the week-day reckoning from Sunday. The lord of the day found is the lord of the year required.

Multiply the number of months elapsed since the creation by 2 and add 1. Divide this by 7. The remainder will give the day of the week counted from Sunday. The lord of that day will be the lord of the month required.

सृष्ट्यादि अहर्गण:—To find the number of terrestrial days elapsed since creation up to the day of birth in question, we proceed in the following manner :—

The number of years that have elapsed from creation to the end of the last कृतयुग (Kritayuga) 1,953,720,000.
(*Vide* सूर्यसिद्धांत ch. 1, sl. 45—47).

त्रेतायुग (Treta Yuga)	...	...	1,296,000
द्वापरयुग (Dwapara Yuga)	...	...	864,000
कलियुग (Kali Yuga)	...	...	4,954
	Total	...	1,955,884,954 =

number of years that have elapsed since creation to the year of birth in question, or 23,470,619,448 solar months.

But in a great Yuga (4,320,000 solar years) there are 1,593,336 additive months. (सूर्यसिद्धांत Chapter 1 Sloka 38).

Therefore for 23,470,619,448 solar months, the number of additive months is $\frac{1593336}{4320000} \times 1,955,884,954$ or 721,384,701 (without the remainder).

Therefore, the number of lunar months elapsed since creation up to the month of birth is 23,470,619,448 *plus* 721,384,701 or 24,192,004,149 ; and consequently, the number of lunar days elapsed since creation up to the morning of Friday, *i.e.*, the day of birth in question, is $24,192,004,149 \times 30 + 21$ (*i.e.*, the number of elapsed Tithis in चैत्र-Chaitra), or 725,760,124,491.

But there are 1,603,000,080 lunar days in a Great Yuga, and 25,082,252 subtractive days ; सूर्यसिद्धांत (Suryasiddhanta) ch. I, sl. 37 and 38.

Therefore, for 725,760,124,491 lunar days the number of subtractive days is $\frac{25082252}{4320000} \times 1,955,884,954$ or 11,356,018,356 (omitting remainder).

Therefore, the number of terrestrial days since the creation up to the day of birth in question is 725,760,124,491 *minus* 11,356,018,356 or 714,404,106,135.

This divided by 7 leaves a remainder 6 which shows the day of birth to be Friday. The वारप (Varapa), *i.e.*, the lord of the week-day is therefore Venus.

Dividing the same number of elapsed terrestrial days by 360 and 30 separately, we get the two quotients 1,984,455,850 and 23,813,470,204 denoting the years and months elapsed since the creation. According to the rule given before, these quotients have to be multiplied respectively by 3 and 2 and the product in each case increased by 1 and divided by 7. The respective remainders are 5 and 6. Therefore, the lord of the year or वर्षप (Varshapa) is Jupiter and that of the month, मासप (Masapa), Venus.

The word होरा (Hora) means an hour, *i.e.*, $\frac{1}{24}$th part of a day as well as half of a Rasi. Some take it in the former sense and others in the latter. The lords of the horas (होरा) according to the first view are 7; *viz.*, Jupiter, Mars, the Sun, Venus, Mercury, the Moon and Saturn recurring in the same order. The lord of each week day is the lord of the 1st hora. For instance, the 1st hora on Sunday belongs to the Sun; the next to Venus; the third to Mercury; the 4th to the Moon; the 5th to Saturn; the 6th to Jupiter; the 7th to Mars; the 8th again to the Sun and so on. The last *i.e.*, the 24th belongs to Mercury; so the 25th *i.e.*, the 1st hora on Monday, belongs to the Moon. This is called कालहोरा (Kalahora).

The following Rule is given in मुहूर्तमार्ताण्ड (Muhurthamarthanda) for finding the lord of the होरा (Hora) at any given time.

द्विघ्नोऽर्कोनविलग्नके रविसितज्ञेंद्वार्किजीवारजो-
होरेशा द्युपतेः ॥

Ascertain the Lagna at the time and subtract the Sun from the Lagna. Multiply the difference by 2. If the number of signs exceeds 7, divide it by 7. The remainder will show the order of the होरा (Hora). The lord of the 1st होरा (Hora) being the lord of the week day taken, ascertain the lord of the होरा (Hora) in question in the order shown in the formula.

रविसितज्ञेन्द्वार्किजीवारजो होरेशा द्युपतेः ॥

To calculate the lord of the होरा (Hora) in the horoscope, we proceed thus:

The Lagna is ... 0-14-31-46
The Sun's position is ... 0-17-43-30

Subtracting, we get ... 11-26-48-16

Multiplying this result by 2, we have 23-23-36 32, so that it is the 24th hora counting from that of Venus *i.e.*, the Moon's.

The subjoined table gives the aggregate कालबल (Kalabala) *i. e*, the Temporal strength of the planets.

Planets	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Natonnatabala	·468	·532	·532	·000	·468	·468	·532
Pakshabala	·481	·518	·481	·518	·518	·518	·481
Thribhagabala	0	0	1·000	0	1 000	0	0
Varshapabala	0	0	0	0	·25	0	0
Masapabala	0	0	0	0	0	·5	0
Dinapabala	0	0	0	0	0	·75	0
Horapabala	0	1·000	0	0	0	0	0
Total Kalabala	0·949	2·05	2 013	1·518	2·236	2·236	1·013

क्रान्तिः सौम्या स्वमिह परमापक्रमे दक्षिणर्णं
शुक्रादित्यक्षितिसुतमरुत्पूजितानां विधेया ।
व्यस्ता शीतद्युतिरविजयोर्ज्ञस्य नित्यं विधेया
रामाभ्यस्ता तदनु परमापक्रमेणोद्धरेत्ताम् ॥१५॥

ग्राह्यं राशिप्रभृति च फलं लिप्तिकीभूतमेत-
द्व्योमाकाशाद्रिरदखकुभिर्भाजयेद्दायनं स्यात् ।
द्विघ्नं भानोरयनजबलं पक्षवीर्यं तथेन्दोः

Slokas 15–15¾. The northern declination must be put down as additive upto its farthest limit from the Equator, and the southern as subtractive, in the case of Venus, the Sun, Mars and Jupiter. This process is to be reversed in respect to the Moon and Saturn; and the declination of Mercury whether to the north or to the south is always to remain additive. Multiply the amount of declination in degrees by 3 and divide the product by the maximum declination, *i.e.*, 24°. Viewing the quotient as Rasis, reduce it to minutes and divide this by 10,800 minutes and the result is the Ayanabala (अयनबल) in Rupa; this is to be doubled in the case of the Sun just as the पक्षबल (Pakshabala) or fortnightly strength is doubled in the case of the Moon.

The अयनबल (Ayanabala) of a planet at the Equator is ½ a Rupa. This is increased when the planet's declination increases and is additive; but when the declination is subtractive, the planet's strength (अयनबल – Ayanabala) becomes proportionately diminished.

Cf. सारावली.

> उत्तरमयनं प्राप्ताः शुक्रकुजार्केन्द्रमन्त्रिणो बलिनः ।
> याम्यं शशिरविपुत्रौ द्वयेऽपि शशिजः स्ववर्गस्थः ॥

भास्कराचार्य (Bhaskaracharya) in his work called ब्रह्मतुल्य (Brahmatulya) *alias* करणकुतूहल (Karanakutuhala) gives the following rule for finding out the क्रान्ति (Kranti) or declination of the planets North or South.

> स्युः क्रान्तिखण्डानि यमाङ्गरामाः कब्ध्यग्नयो गोनववाहवश्च ।
> षट्‌ञ्यश्विनः खेपु भुवो द्विबाणा युक्तायनांशग्रहबाहुभागाः ॥
> तिथ्युद्धृता लब्धमितानि तानि योज्यानि भोग्याहतशेषकस्य ।
> तिथ्यंशकैः क्रान्तिकला भवन्ति युक्तायनांशग्रहगोलदिक्काः ॥

The maximum declination, *i.e.*, 24 degrees is reached when the planet has advanced 90 degrees from any one of the Equinoctial Points. Six equal divisions of 15 degrees each are made of this

90 degrees and the above rule gives the declination in minutes of a सायनग्रह (Sayanagraha)—that is, a planet whose progress along the Ecliptic is measured from the Equinoctial Point—at the end of these several divisions. At the end of the first 15°, its declination is 362 minutes ; at the end of the 2nd, it is greater by 341′; at the end of the 3rd, it is still greater by 299′; at the end of the 4th, it is further increased by 236′; at the end of the 5th, it is raised by 150′ more ; at the end of the 6th, it is still further increased by 52′.

A planet's distance from the nearest Equinoctial Point will reveal in which of these 6 divisions it is, and its declination may be determined accordingly.

Take for example the position of the Sun, *viz*, 0-17-43-30. Add the अयनांश (Ayanamsa) 0-21-47-38.

The distance of the Sun from the Vernal Equinox is 1-9-31 8 The Sun has advanced 9° 31′ 8″ in the 3rd division. Therefore the declination $= 362' + 341' + \frac{9^\circ\ 31'\ 8''}{15^\circ} \times 299' = 892{\cdot}737$ minutes ; since this is his northern declination, this is additive. It has to be added to 1440′. The total declination of the Sun from the zero-point (the point where the अयनबल (Ayanabala) is nil) is 2332·737. Multiplying this by 3 and dividing by 1440, we get 4·8599 signs. The अयनबल (Ayanabala) of the Sun therefore is $\frac{4{\cdot}8599 \times 30 \times 60}{10800} =$ ·8099...of a Rupa.

This is certainly round-about. Kesava Daivagna's method is shorter and simpler. It is this.

सदाक्रान्तिभागैर्युता ज्ञस्य सिद्धाः शनीन्द्वैर्युतोनाः क्रमाद्याम्यसौम्यैः ।
विलोमं परेषां गजाम्भोधिभक्ता भवेदायनं वीर्यमर्कस्य द्विघ्नम् ॥ ९ ॥

Find the amount of declination in degrees from the zero-point and divide this by 48 degrees (the declination from the zero-point to the maximum point). The result is the अयनबल (Ayanabala) in Rupa.

It will be useful to quote here what पराशर (Parasara) has said in this connection—

सायनांशग्रहभुजराशीनिष्वङ्घिभिः सुरैः ॥
सूर्यैर्हत्वा क्रमाद्राशिभागः स्यादनुपाततः ।
एवं राश्यादिके युंज्यादर्कारायांशनःसु च ॥

राशित्रयमथो युंज्यान्मेषादिस्थेषु तेष्वथ ।
तुलादिस्थेषु राश्यादींस्त्रिराशिभ्यस्तु वर्जयेत् ॥
चन्द्रार्क्योर्विपरीतं स्यात्सदा युंज्याद्धुधस्य तु ।
भागीकृत्य त्रिभिर्भक्तं ग्रहाणामायनं बलम् ॥
रवेर्द्विगुणमेवं स्यात् ॥

Add the अयनांश (Ayanamsa) to the figures representing the position of a planet. If the result be not less than three signs subtract this result from six, nine or twelve signs whichever is nearest. The result which will be less than three signs or 90 degrees is the भुज (Bhuja) of the ग्रह (Graha) or planet. If this भुज (Bhuja) is less than one sign, multiply the degrees by $\frac{45}{30}$. If greater than one sign and less than two signs, multiply the degrees, etc., by $\frac{33}{30}$ and add 45 thereto. If the भुज (Bhuja) is greater than two signs, multiply the degrees, etc , by $\frac{12}{30}$ and add 78 to this result.

This result is to be subtracted from or added to 90 degrees in the case of the Sun, Mars, Jupiter and Venus according as they are in any of the six signs from Libra to Pisces or from Aries to Virgo (both inclusive).

In the case of the Moon and Saturn this process is to be reversed. That is 90 degrees is to be added when they are from Libra to Pisces and when they are from Aries to Virgo the result is to be subtracted from 90 degrees.

Planets	Kranti in degrees	North or South	Ayanabala
Sun ...	14·877	North	·810
Moon ...	18·984	South	·895
Mars ...	7·806	North	·662
Mercury ...	6·420	North	·633
Jupiter ...	23·607	South	·008
Venus ...	13 657	North	·784
Saturn ...	17·938	North	·126

In the case of Mercury 90 degrees is to be always added.

The resulting sum or difference as the case may be is to be reduced to degrees and divided by 3. The result will be the अयनबल (Ayanabala) in Virupas, etc.

For the Sun, this result is to be doubled.

वीर्यैकत्वं सदृशकलयोः खेटयोः प्राग्विधाय ॥ १६ ॥
याम्योदक्स्थद्युचरबलयोर्हानिवृद्धी विधेये
युद्धे चेष्वोर्विवरविहृता खेटवीर्यान्तरेण ।

Slokas $15\frac{3}{4}$–$16\frac{1}{2}$. When two planets are in conjunction, *i.e*, in planetary fight—and their longitudes agree even to a minute—the total strength of each should first be calculated and the difference in their strength should be divided by the difference in their latitudes; the result is to be added to the strength of the victorious planet in the North and to be subtracted from that of the vanquished planet in the South.

Two planets are said to be in war when they are in conjunction and the distance between them is less than one degree.

Cf पराशर.

....युध्यतोर्ग्रहयोरथ ।
विश्लेषं बलयोश्चापि निर्जितस्य बलं भवेत् ॥
अपनीते योजिते तु जितस्य च बलं भवेत् ।

Ascertain what the aggregate of the several balas (detailed hitherto) of each of the fighting planets is. Find out the difference between the two aggregetes. This difference is to be diminished from the total strength of the conquered planet and added to that of the conquering. The results will show the strength of the planets after the fight.

That planet is overcome which is rough, discoloured or south of the other. That is the conquerer whose disc is the brighter and larger whether it be north or south of the other.

केशवपद्धतिः—

युद्धे बाणवियोगहृत्खचरयोर्वीर्यैक्ययोरन्तरं ।
स्वं सौम्यस्थबले क्षयं च यमदिक्संस्थस्य कुर्याद्बले ॥

मध्यस्पष्टद्युचरविवरार्द्धेन युक्ताच्चलोच्चा-
न्मध्ये स्पष्टादधिकवपुषि न्यूनके वर्जिताच्च ॥ १७ ॥
जह्यान्मध्यग्रहमिति भवेत्तच्च चेष्टाख्यकेन्द्रं
षड्राशिभ्योऽधिकमपनयेन्मण्डलाच्छेषकस्य ।
कृत्वा लिप्ताः शतहतगजाशाभिराप्तं फलं य-
च्चेष्टावीर्यं तदिह कथितं हौरिकैर्बुद्धिवृद्धैः ॥ १८ ॥

Slokas 16½-18. If the Mean planet exceed the True planet, subtract the latter from the former and add half the difference to the शीघ्रोच्च (Sighrochcha). Where the स्पष्ट (Spashta) or True planet exceeds the मध्य (Madhya) or Mean planet, subtract the latter from the former and diminish the Sighrochcha by half this difference. From the Sighrochcha thus increased or decreased as the case may be, take away the मध्य (Madhya) or Mean planet. The result is शीघ्रकेन्द्र (Sighra - Kendra) or चेष्टाकेन्द्र (Cheshtakendra). If it exceeds 6 signs, subtract it from 12 signs. Reduce the remainder to minutes and divide the same by 10,800 minutes. The resulting quotient in Rupa measures the चेष्टाबल (Cheshtabala) as explained by the wise seniors in Astrology.

Kesava Daivagna expresses the same with greater brevity and clearness as follows :—

मध्यस्पष्टयुतेर्दलोनितचलं चेष्टाख्यकेन्द्रं कुजात् ।
स्यात्तच्चेद्भगणात् च्युतं षडधिकं षड्हृच्च चेष्टाबलम् ॥

The Cheshtakendra of the planets, Mars, etc., is their Sighrochcha diminished by half the sum of their mean and true positions.

Parasara lays down the following for ascertaining the गतिबल (Gatibalas) [*i.e.*, (i) वक्रगति (Vakragati), (ii) ऋजुगति (Rujugati), (iii) विकलगति (Vikalagati), (iv) मन्दगति (Mandagati), (v) मन्दतरगति (Mandataragati), (vi) शीघ्रगति (Seeghragati) and (vii) शीघ्रतरगति (Seeghratara-gati)] of planets :

षष्टिर्वक्रगते वीर्यमनुवक्रगते दलम् ।
पादं विकलभुक्तेः स्याद्दलमेव समागमे ॥
पादं मंदगतेस्तस्य दलं मंदतरस्य च ।
शीघ्रभुक्तेस्तु पादोनं दलं शीघ्रतरस्य च ॥

The strength of a planet when वक्र (Vakra) or retrograde is 60 Virupas. When अनुवक्र (Anuvakra) or progressive, it is 30 Virupas. The बल (Bala) of a planet whose light is overpowered by that of the Sun and which is विकल (Vikala) or stationary is 15 Virupas. When there is समागम (Samagama—conjunction of any one of the non-luminaries with the Moon) its strength is 30 Virupas. When the planet has increasing direct motion less than the mean motion मन्दगति (Mandagati), its strength is 15 Virupas. When the planet is मन्दतर (Mandatara), *i e.*, has decreasing direct motion less than the mean motion, its strength is 7½ Virupas. When the planet is शीघ्र (Seeghra), *i.e.*, has decreasing direct motion greater than the mean motion, its strength is 45 Virupas. If it is शीघ्रतर (Seeghra-tara) or has increasing direct motion greater than the mean motion, the strength is 30 Virupas.

To measure the चेष्टाबल (Cheshtabala) of a planet what is called its चेष्टाकेन्द्र (Cheshtakendra) should be ascertained. The method prescribed in the text for finding this चेष्टाकेन्द्र (Cheshtakendra) is very elaborate and involves a good knowledge of the laws of planetary motion, their मन्द (Manda) and शीघ्र (Seeghra) phalas (फल). It is not possible without a good study of Astronomy to go through the processes mentioned in the text correctly. As the generality of astrological students depend upon almanacs for the results of planetary motions, they should feel thankful to any one who helps to get at these results most readily at second-hand. Such a one has actually come forth in the person of Mr. V. B. Ketakar of Bagalkot, Ratnagiri, Bombay Presidency. His monumental work named ज्योतिर्गणितम् (Jyotirganitam) gives tables with the help whereof, the (शीघ्रकेन्द्र-Seeghrakendra which is identical with चेष्टाकेन्द्र-Cheshtakendra) *of planets can be accurately determined.

* *Vide* प्रौढमनोरमा (Praudhamanorama), a commentary by दिवाकर-दैवज्ञ (Diwakara Daivagna) on Kesava Daivagna's जातकपद्धति sl. 10.

This book will prove a valuable companion to the student of Astrology as it enables him to calculate the पञ्चाङ्गम् (Panchangam) and the planetary positions at any given time from 2000 B. C. to 3000 A. D.

The चेष्टाकेन्द्र (Cheshtakendras) of the five planets from Mars as determined from Mr. Ketakar's Tables are given below :—

चेष्टाबलम् (Cheshtabala)

	कुजः	बुधः	गुरुः	शुक्रः	शनिः
चे. के. ...	325°·989	217°·059	216°·760	351°·085	11°·270
चे. बलम् ...	·189	·794	·795	·049	·062

मन्दावनीसूनुशशाङ्कपुत्रवागीशशुक्रेन्दुदिवाकाराणाम् ।
एकोत्तरं रूपमगैर्विभक्तं नैसर्गिकं वीर्यमुदाहरन्ति ॥ १९ ॥

Sloka 19. The natural strengths नैसर्गिकबल (Naisargikabala) of Saturn, Mars, Mercury, Jupiter, Venus, the Moon and the Sun consist respectively of 1, 2, 3, 4, 5, 6, 7 Rupas divided by 7.

Cf. पराशर.

एवं चेष्टाबलं प्रोक्तं नैसर्गिकमथो शृणु ।
षष्टिरेकेषवः सप्तदश षड्विंशतिस्ततः ॥
चतुस्त्रिंशत्त्रिवेदांकाः सूर्यादीनां निसर्गतः ।

"The नैसर्गिकबल (Naisargikabala) or natural strength of the planets from the Sun onwards is 60, 51, 17, 26, 34, 43 and 9 Virupas respectively."

Also केशवपद्धतिः

स्यादेकोत्तररूपमद्रिविहृतं नैसर्गिकं स्याद्बलं
मन्दारज्ञसुरेज्यशुक्रशशभृत्तीक्ष्णद्युतीनां क्रमात् ॥ १० ॥

नैसर्गिकबलम् (Naisargikabala)

रविः	चन्द्रः	कुजः	बुधः	गुरुः	शुक्रः	शनिः
1·000	·857	·285	·428	·571	·714	·142

सौम्यैर्दृष्टे दृष्टितुर्यांशयुक्तं वीर्यं पापालोकिते तद्विहीनम् ।
लग्नस्यापि स्वामिवीर्यं हि वीर्यं युक्तं कार्यं तच्च जीवज्ञदृष्ट्या २०

Sloka 20. When a planet is aspected by benefic ones, a fourth of the aspect is to be added to its 5 balas [स्थानबल (Stthanabala), दिग्बल (Digbala), कालबल (Kalabala), चेष्टाबल (Cheshtabala), निसर्गबल (Nisargabala)], previously enumerated; when it is aspected by malefic planets a fourth of the aspect is to be deducted from the aggregate of the aforementioned 5 balas. The result becomes the वीर्य (Veerya) or Shadbala (षड्बल) of the planet.

The strength of a भाव (Bhava) is the same as the strength of its lord. To this should be superadded the entire aspect of Jupiter and Mercury upon the भाव (Bhava).

Cf. पराशर.

शुभपापदृगब्ध्यंशयुतहीनानि तानि च ।
षड्बलानि ग्रहाणां स्युरेवमेकीकृतानि तु ॥

"The five बल (balas) described hitherto, *viz.*, स्थानबल (Stthanabala), दिग्बल (Digbala), कालबल (Kalabala), चेष्टाबल (Cheshtabala) [including अयनबल (Ayanabala)] and नैसर्गिकबल (Naisargikabala) of a planet are to be added together. This sum is to be augmented by a fourth of the benefic aspect on the planet and diminished also by a fourth of the malefic aspect on the same. The net result represents the Shadbala of the planet."

केशवपद्धतिः—

सद्दृष्ट्यंघ्रियुगुग्रदृष्टिचरणोनं खेटवीर्यं भवेत्
भावानां बलमीशजं च नृवतुष्पादाख्यकीटाम्बुजाः ॥ ११ ॥

षड्बल (Shadbala)

Planets	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Stthanabala ...	4·707	4·022	3·667	2·238	4·311	2·811	2·231
Kalabala ...	0·949	2·050	2·013	1·518	2·236	2·236	1·013
Digbala ...	·444	·037	·554	·260	·887	·535	·074
Ayanabala ...	·810	·895	·662	·633	·008	·784	·126
Cheshtabala ...	·810	·518	·189	·794	·795	·049	·062
Naisargikabala	1·000	·857	·285	·428	·571	·714	·142
Total ...	8 720	8·379	7·370	5·871	8·808	7·129	3·648
¼ Subhadrishti	+·295	+·109	+·361	+·338	+·261	+·330	+·196
¼ Papadrishti ..	...	–·291	...	...	–·456	...	...
Total Shadbala	9·015	8·197	7·731	6·209	8·613	7·459	3·844

शुभावलोकिते पुनस्तदीयदृष्टिपादयुक्
असाधुना निरीक्षिते तदंघ्रिणा विवर्जितम् ।
नृभे क्षिपेच्च रूपकं चतुष्पदाप्ययोर्दलं
न कीटभे च किंचन स्फुटं भवेत्तनोर्बलम् ॥ २१ ॥

Sloka 21. When a भाव (bhava) is aspected by benefic planets, a fourth of the aspect goes to swell its strength; when malefic ones aspect it, its strength is to be diminished by a fourth of their aspect. If the first भाव (Bhava) should be a human Rasi, put down one Rupa as its Digbala; if a quadruped or a watery sign, its Digbala is ½ a Rupa; if a reptile, its Digbala is nothing. After

these operations, the true strength of the Lagna or the first भाव (bhava) will be obtained.

This is only a special instance of the general rule enunciated in the 23rd Sloka. If the first Bhava be a biped sign, the seventh Bhava has to be subtracted from it. The difference is 6 signs exactly. The Digbala is consequently a Rupa. When the first Bhava is a quadruped sign, the fourth Bhava is to be deducted from it. The difference here is 3 signs more or less. Hence the Digbala is put down roughly as half a Rupa.

केशवपद्धतिः—

जायाऽम्बवाद्यखभोनिताः खलु ततो दिग्वीर्यवत्तद्युतं
सद्दृष्ट्यंघ्रियुगुग्रदृष्टिचरणोनं ज्ञेज्यदृग्युक्पुनः ॥

जलजचतुष्पदकीटभसंज्ञाः सुखदशमास्तगता बलवन्तः ।
निजनिजसप्तमगा विबलास्ते तदितरगैरनुपातविधिः स्यात् ॥ २२

Sloka 22. The signs which are termed watery, quadruped and reptile are strong in the 4th, 10th and 7th Bhavas respectively (their strength in this case being measured by one Rupa.) They are strengthless in places which are the 7th from those mentioned above. And in the intermediate places their strength is to be found out by rule-of-three.

दारान्मनुष्याद्धिबुकं चतुष्पदात्तनुं च कीटाज्जलजात्खभं च ।
विशोध्य शेषं त्वधिकं रसाच्चेत् विशोध्य चक्रात्फलमादिवद्दिशेत् ॥

इति श्रीपतिविरचितायां जातकपद्धतौ
बलाध्यायस्तृतीयः

Sloka 23. Subtract the 7th भाव (Bhava) from one represented by a human Rasi; the 4th भाव (Bhava) from that which is a quadruped; the first from one which is a reptile; the 10th from one which is watery. If the remainder exceed 6 signs, subtract it from 12 signs, and get the दिग्बल (Digbala) as before, [*i.e*, reduce the remainder to minutes and divide the same by 10800 as was done in finding the दिग्बल (Digbala) of planets].

The aggregate strength of a Bhava is composed of 3 items: (1) the aggregate strength of its lord; (2) a fourth of the aggregate दृष्टि (Drishti) upon it of planets both benefic and malefic, together with the entire aspect of Jupiter and Mercury; (3) its Digbala ascertained with special reference to its character as a biped, a quadruped, a watery or a reptile sign (*vide* Jatakaparijata, Adhyaya I, Slokas 15—18).

Cf. दिवाकर

अथ त्रिधा भावफलं वदामि स्वस्वामिवीर्यं बलमुक्तमेकम् ।
नभोगवद्दृष्टिबलं द्वितीयं समग्रचान्द्रीज्यदृगैक्ययुक्तम् ॥
धनाभिधा सौम्यदृगुग्रदृष्टिर्ऋणाभिधैक्ये धनयोस्तु योगः ।
धनर्णयोरन्तरमेव योगस्त्वेवं विदित्वा युतिरत्र कार्या ॥
नृकीटपश्वाम्बुचराणि भानि जायाद्यवेश्मास्बरभोगितानि ।
यथा षडल्पानि लवीकृतानि त्रिभिर्विभक्तानि बलानि तानि ॥

Some consider that the first half of Kumbha is a quadruped sign and the latter half, a watery one. But this is not accepted by Garga who is of opinion that the entire sign is a biped one.

The signs Kataka and Vrischika have been classed as centipeds by Parasara. But according to Garga and the majority of astrologers, Vrischika alone is Keeta (centiped) while Kataka is a watery one.

The strength of the lord of the 1st Bhava will be $\frac{1^\circ\ 36'\ 30''}{30^\circ} \times$ 8·613 (total strength of Jupiter) *plus* $\frac{28^\circ\ 23'\ 30''}{30^\circ} \times$ 7·731 (total bala of Mars) or ·465 *plus* 7·3166=7·781.

Also पराशर

शुभदृष्टिचतुर्थांशं युतं स्वज्ञार्यदर्शनैः ।
हीनपापदृगङ्घ्र्यंशैर्युतं स्वामिबलं बलम् ॥
गुरुज्ञाभ्यां तु युक्तस्य पूर्णमेकं तु योजयेत् ।
मन्दाररवियुक्तस्य बलमेकेन वर्जितम् ॥
नृयुग्मजूकपाथोनचापपूर्वार्धकुंभभात् ।
मृगचापपरार्द्धाख्या मेषसिंहवृषादपि ॥
अलेः कर्कटकाच्चापि मृगान्त्यार्द्धाच्च मीनभात् ।
अस्तं सुखं क्रमाल्लग्नं खं हित्वाङ्गाधिके सति ॥

चक्राद्विशोध्य रामैश्च भजेद्भागीकृतं बलात् ।
भावानां च ग्रहाणां च बलान्येवं विदुर्बुधाः ॥

"The strength of a Bhava is the total Shadbala of its lord (ascertained by processes described above) with certain additions and subtractions.

If there be any benefic planets aspecting the Bhava, add a fourth of their Drigbala. And if there be malefic planets also viewing the Bhava, subtract a fourth of their Drigbala.

If Mercury and Jupiter aspect the Bhava, their entire Drigbala on that Bhava is to be further added

But if Jupiter and Mercury or one of them be in the Bhava itself, add one Rupa to the Bhava-bala. And if Saturn, Mars and the Sun or any one of them be in the Bhava, a Rupa is to be subtracted from the Bhava-bala.

Subtract the 7th Bhava from Mithuna, Tula, Kanya, the first half of Dhanus and Kumbha. Subtract the 4th Bhava from the first half of Makara, from the latter half of Dhanus, Mesha, Simha and Vrishabha. Subtract the first Bhava from Vrischika and Kataka. Subtract the 10th Bhava from the latter half of Makara and from Meena. If the difference should exceed 6 signs, subtract it from 12 signs. Reduce the result to degrees. Divide this by 3. What is obtained is the Digbala of the Bhava in Virupas."

पराशर also adds

अङ्काग्नयोऽङ्गरामाश्च खाग्निः करजलाकराः ।
नवाग्नयः सुराः खाग्निर्दशसंगुणिताः क्रमात् ॥
रव्यादयः सुबलिनो राशीनां स्वामिनो वशात् ।
अधिकं पूर्णमेवं स्याद्बलं चेद्बलिनो मताः ॥
गुरुसौम्यरवीणां तु भूतषट्केन्दवो द्विज ।
पञ्चाग्नयः खभूतानि करभूमि सुधाकराः ॥
खाग्नयश्च क्रमात् स्थानदिक्चेष्टासमयायने ।
सितेन्द्वोस्त्यग्निचन्द्राश्च खेषवः खाग्नयः शतम् ॥
चत्वारिंशत् क्रमाद्भौममन्दयोः षण्णव क्रमात् ।
त्रिंशत्खवेदाः सषाङ्गा नखाश्च बलिनो विदुः ॥
भावस्थानग्रहैः प्रोक्तयोगे ये योगहेतवः ।
तेषां बलीयः कर्तासौ स एवास्य फलप्रदः ॥

भावबलम् (The Strength of the several Bhavas)

	1	2	3	4	5	6	7	8	9	10	11	12
Bhavaswamibala ...	7·781	6 908	5 900	7·789	9 530	7 043	7 392	7·130	7 845	4 822	4·136	8 648
Bhavadrigbala ...	·328	228	148	·130	208	·119	– 093	– 263	– 178	– 168	–·059	·267
Gnejyadrigbala ...	·562	·511	1·440	1 439	1 022	·759	·830	599	368	·189	392	·840
Bhavadigbala ...	·462	308	·692	1·00	·179	·179	...	·846	308	1 00	·641	·358
Bhavabala ...	9·133	7·955	8·180	10 358	10 939	8 100	8 129	8 312	8 343	5 843	5 110	10 113

" Planets are said to be fairly strong when their aggregate Shadbala does not fall short of the figures shown below against each planet :—

Sun 390 Virupas	Mars 300 Virupas	Jupiter 390 Virupas	Saturn 300 Virupas
Moon 360 ,,	Mercury 420 ,,	Venus 330 ,,	

If the bala should exceed these figures, it is full.

The strength of a Bhava corresponds to the strength of its lord. Jupiter, Mercury and the Sun should have got under the heads of स्थान (Stthana), दिक् (Dik), चेष्टा (Cheshta), काल (Kala) and अयनबल (Ayanabala) 165, 35, 50, 112 and 30 Virupas respectively to be called strong. Venus and the Moon under the same heads should have 133, 50, 30, 100 and 40 Virupas. Mars and Saturn should have (under the same heads) 96, 20, 40, 67 and 20 Virupas.

Among the several planets which are associated with a Bhava, that planet that has the greatest Shadbala influences it most."

End of the Third Adhyaya.

चतुर्थोऽध्यायः

इष्टकष्टबलानिर्णयाद्यतो जातकोदितफलस्य निर्णयः ।
शिष्यमोहविनिवृत्तये ततस्तत्प्रसाधनमथाभिधास्यते ॥१॥

Adhyaya 4.

Sloka 1. As the ascertainment of good and evil accruing to a person depends upon an accurate measurement of the good and evil forces influencing his nativity, the method of exactly determining these forces for good and evil is to be treated of in this chapter in view to remove the doubts of students of Astrology.

नीचोनिताः स्पष्टतरा ग्रहेन्द्राः षड्भाधिका मण्डलतो विशोध्याः ।
कलीकृता राशिकलाभिरन्विता भलिप्तिकाप्ताः खलु तुङ्गरश्मयः ॥

Sloka 2. First find the exact position of the planets and diminish them by their depression figures; if the difference exceed 6 signs, subtract it from 12 signs. Reduce the result to minutes. Add 1800 minutes thereto and divide the sum by 1800 minutes. The resulting figures give the exaltation rays उच्चरश्मि (Uchcharasmi) of the planets.

पराशर

नीचोनं तु ग्रहं भार्धाधिक्ये चक्राद्विशोधयेत् ।
उच्चरश्मिर्भवेद्राशिः सैको द्विघ्नांशसंयुतः ॥

"From the figures denoting the position of a planet, take away the figures denoting its depression point. And if the difference exceed 6 signs, subtract it from 12 signs. And to the figure

denoting the number of signs in the remainder add 1. The figures denoting the number of degrees, minutes, etc., are to be doubled. The sum of the two results represents the उच्चरश्मि (Uchcharasmi) or the exaltation rays of the planet."

The Sun's position is 0-17-43-30
Its depression is 6-10

Subtracting, we get 6--7-43-30

As this exceeds 6 signs, subtract the same from 12 signs. The result is 5-22-16-30.

The उच्चरश्मि (Uchcharasmi) is (5+1) *plus* twice (22-16-30) or 6-44-33, that is, 6·742 which is the same as obtained from Sripathi's rule, *i.e.*, reducing 6-22-16-30 into minutes and dividing by 1800, *i.e.*,

$$\frac{12136\cdot5}{1800} \text{ or } 6\cdot742.$$

उच्चरश्मिचक्रम् (Uchcharasmi Chakra).

ग्रहाः	रविः	चन्द्रः	कुजः	बुधः	गुरुः	शुक्रः	शनिः
रश्मयः	6·742	3·383	5·003	1·307	2·119	6·431	1·264

चेष्टाख्यकेन्द्राणि कुजादिकानामुक्तानि भास्वानयनांशयुक्तः ।
त्रिभाधिकोऽथेन्दुरिनेन हीनश्चेष्टाख्यकेन्द्रे हि तयोर्भवेताम् ॥३॥

Sloka 3. The Cheshtakendras of the five planets beginning with Mars have been treated of already. Add the Ayanamsa (अयनांश) to the Sun and increase the sum by 3 signs. The result is the Cheshtakendra of the Sun. Subtract the Sun from the Moon to obtain the Cheshta-kendra of the Moon.

For the चेष्टाकेन्द्रs (Cheshtakendra) of the 5 planets Mars, Mercury, etc., *vide* Adhyaya 3, Slokas 17 and 18 *supra*.

The Sun's चेष्टाकेन्द्र (Chestakendra) = 0-17°-43′-30″ *plus* 0-21°-47′-38″ *plus* 3 signs = 4-9°-31′-8″.

The Moon's चेष्टाकेन्द्र (Cheshtakendra) = 9-14°-29′-39″ *minus* 0-17°-43′-30″ or 8-26°-46′-9″.

Cf. केशवपद्धतिः—

ऽयर्केन्दुखिभयुक्तसायनशविश्चेष्टाख्यकेन्द्रे तयो-
र्गोकेष्टेष्टविधौ बले कुरु ततः प्राग्वच्च वीर्याय ते ॥१२॥

Also पराशर

सायनांशार्क इन्दुश्च सत्रिभो भानुवर्जितः
चेष्टाकेन्द्रं कुजादीनां पूर्वाध्याये समीरितम् ॥

चेष्टाख्यकेन्द्राण्यधिकानि षड्भाच्चक्राद्विशुद्धानि कलीकृतानि ।
सराशिलिप्तानि खखाष्टचन्द्रैर्हृतानि चेष्टाख्यमरीचयः स्युः ॥४॥

Sloka 4. If the Cheshtakendras exceed 6 signs, they are to be subtracted from 12 signs and the difference reduced to minutes. Add 1800 thereto and divide the sum by 1800. The result expresses the Cheshta rays.

The Sun's चेष्टा (Cheshta) rays = 4-9-31-8 *plus* 1 or 5·3173. The Moon's चेष्टा (Cheshta) rays will be 12 signs *minus* 8-26-46-9 *plus* 1 sign or 4-3-13-51 = 4·1077.

The cumbrousness of the author's rules has been pointed out more than once. The उच्च (Uchcha) and चेष्टा (Cheshta) rays can be obtained by multiplying the उच्चबल (Uchchabala) and चेष्टाबल (Cheshtabala) severally by 6 and adding 1 to the product.

चेष्टारश्मिचक्रम् (**Cheshtarasmi Chakra**).

ग्रहाः	रविः	चन्द्रः	कुजः	बुधः	गुरुः	शुक्रः	शनिः
रश्मयः	5·317	4·108	2·133	5·764	5·774	1·297	1·375

रूपोनितानां ग्रहदीधितीनां रूपादिना रूपचयेन यत्स्यात् ।
श्रेढीफलं तत्त्रिगुणांशुभक्तमित्युच्चचेष्टाख्यफले प्रसाध्ये ॥५॥

Sloka 5. Subtract one unit from the units representing the rays of the planets. Find the sum of the Arithmetical Progression whose first term is one and the

common difference is also one and the number of terms the number representing the net rays, and divide this sum by 3 times the rays; the results are the उच्चरश्मिफल (Uch-charasmiphala) and the चेष्टारश्मिफल (Cheshtarasmiphala).

After going through all the elaborate processes prescribed by the author, we get a result which is no other than the Uchchabala and Cheshtabala already found out (*vide* Adhyaya 3 Slokas 2 and 18). It is not clear why the student should have been bothered about the details of श्रेढी -Sreidhee (Arithmetical progression). All this is pithily expressed by Kesava Daivagna thus :—

ये चेष्टोच्चबले रसैर्विनिहते सैके निजा रश्मयः
चेष्टातुङ्गबलाहतेः पदमिहेष्टं स्याद्गुणोनैकयोः ।
घातान्मूलमिदं हि कष्टमथ तद्रूपं दशायाः फलम् ॥

इष्ट = $\sqrt{}$(उच्चबल × चेष्टाबल)
कष्ट = $\sqrt{}$(1-उच्चबल) (1-चेष्टाबल)

तद्घातमूलं फलमिष्टसंज्ञं ते तुङ्गचेष्टाप्रभवे फले तु ।
विशोध्य रूपादवशेषघातमूलं हि कष्टाभिधमामनन्ति ॥६॥

Sloka 6 Multiply the figures representing the two phalas (फल). The square root of the resulting product expresses the good due to the Uchcha (उच्च-exaltation) and the Cheshta balas of the planets. Subtract the two phalas (उच्चफल-Uchchaphala, and चेष्टाफल-Cheshtaphala) separately from unity and multiply the remainders together. The square root of the product gives the evil that is to accrue.

The Sun's उच्चरश्मिफल (Uchcharasmiphala) is ·957.
His चेष्टारश्मिफल (Cheshtarasmiphala) is ·810.
The product of the above two, *i.e.*, ·957 × ·810 = ·775170.
The Square-root of it is ·880 which is the Ishta.
The Kashta = $\sqrt{\cdot 043 \times \cdot 190}$ = ·090.
Similarly the Moon's Ishta = $\sqrt{\cdot 397 \times \cdot 518}$ = ·453.
The Moon's Kashta = $\sqrt{\cdot 603 \times \cdot 482}$ = ·539.
The Ishta portion of Mars = $\sqrt{\cdot 667 \times \cdot 189}$ = ·355.

The Kashta ,, $= \sqrt{\cdot 333 \times \cdot 811} = \cdot 519$.

Mercury's Ishta $= \sqrt{\cdot 051 \times \cdot 794} = \cdot 201$.

,, Kashta $= \sqrt{\cdot 949 \times \cdot 206} = \cdot 442$.

Jupiter's Ishta $= \sqrt{\cdot 186 \times \cdot 795} = \cdot 384$.

,, Kashta $= \sqrt{\cdot 814 \times \cdot 205} = \cdot 408$.

Venus' Ishta $= \sqrt{\cdot 905 \times \cdot 049} = \cdot 210$.

,, Kashta $= \sqrt{\cdot 095 \times \cdot 951} = \cdot 300$.

Saturn's Ishta $= \sqrt{\cdot 044 \times \cdot 062} = \cdot 052$.

,, Kashta $= \sqrt{\cdot 956 \times \cdot 938} = \cdot 947$.

ग्रहाणामिष्टकष्टचक्रम् (Ishta & Kashta of Planets)

	रविः	चन्द्रः	कुजः	बुधः	गुरुः	शुक्रः	शनिः
इष्ट (Ishta) ...	·880	·453	·355	·201	·384	·210	·052
कष्ट (Kashta) ...	·090	·539	·519	·442	·408	·300	·947

Parasara lays down a different rule for finding the इष्ट and कष्ट He says :

उच्चरश्मिवदानीय चेष्टारश्मिं द्वयोर्युतेः ।
दलं तु शुभरश्मिः स्यादष्टभ्यो वर्जितोऽशुभः ॥
उच्चचेष्टाकरौ व्येकौ दिग्भिर्हत्वा तु योजयेत् ।
दलयेदिष्टमन्यत्स्यात् षष्टिभ्यो वर्जितं फलम् ॥

Obtain the चेष्टा (Cheshta) rays in the same way as you got the उच्च (Uchcha) rays. Add the two results. Half of this will be शुभ (Subha) rays. The defect of this from 8 will represent the अशुभ (Asubha) ones. Again, subtract 1 from each of the figures denoting the उच्च (Uchcha) and चेष्टा (Cheshta) rays and multiply the remainders by 10 and then add together the two products. Half the result will represent the इष्ट (Ishta) and the defect of this from 60 will be the कष्ट (Kashta) portion.

Thus, the Sun's उच्चरश्मि (Uchcharasmi) is 6·742 and the चेष्टारश्मि (Chesharasmi) is 5·317. His शुभरश्मि (Subharasmi) is therefore $\frac{1}{2}$ (6·742+5·317) = 6·030. His अशुभरश्मि (Asubharasmi) is 8 *minus* 6·030 or 1·970.

The इष्ट (Ishta)$=\frac{1}{2}\{10(6\text{·}742-1)+10(5\text{·}317-1)\}=$

$$\frac{57\text{·}42+43\text{·}17}{2}=\frac{100\text{·}59}{2}=50\text{·}295.$$

The कष्ट is 60 *minus* 50·295 = 9·705.

पृथक् पृथक् खेटबलानि ताभ्यां हन्याद्भवेतां हि बले स्फुटे ते ।
सर्वग्रहाणां च दृशः फलाभ्यां शुभाशुभाभ्यां निहताः स्फुटाः स्युः ॥

Sloka 7. Multiply the aggregate षड्बल (Shadbala) of each planet separately by the figures representing its good and evil influence as found out in the previous sloka. The products give the rectified good and evil strengths of the planet. The aspect of each planet is also to be similarly treated (*i.e.*, multiplied separately by its good and evil फल-Phala as found out in the previous sloka). The products indicate the rectified good and evil aspects of the planets.

The Sun's Shadbala is	9·015	(1)
The Sun's Ishta is	·880	(2)
The Sun's Kashta is	·090	(3)
The product of (1) & (2) is	7·9332	
The product of (1) & (3) is	·81135	
The Moon's Shadbala is	8·197	(4)
The Moon's Ishta is	·453	(5)
The Moon's Kashta is	·539	(6)
The product of (4) & (5) is	3·713241	
The product of (4) & (6) is	4·418183	
Mars' Shadbala is	7·731	(7)
Mars' Ishta is	·355	(8)
Mars' Kashta is	·519	(9)
The product of (7) & (8) is	2·744505	
The product of (7) & (9) is	4·012389	
Mercury's Shadbala is	6·209	(10)
Mercury's Ishta is	·201	(11)
Mercury's Kashta is	·442	(12)
The product of (10) & (11) is	1·248009	

The product of (10) & (12) is	2·744378	
Jupiter's Shadbala is	8·613	(13)
Jupiter's Ishta is	·384	(14)
Jupiter's Kashta is	·408	(15)
The product of (13) & (14) is	3·307392	
The product of (13) & (15) is	3·514104	
Venus' Shadbala is	7·459	(16)
Venus' Ishta is	·210	(17)
Venus' Kashta is	·300	(18)
The product of (16) & (17) is	1·56639	
The product of (16) & (18 is	2·2377	
Saturn's Shadbala is	3·844	(19)
Saturn's Ishta is	·052	(20)
Saturn's Kashta is	·947	(21)
The product of (19) & (20) is	·199888	
The product of (19) & (21) is	3·640268	

इष्टकष्टगुणितानि षड्बलानि (Shadabalas-Ishta & Kashta)

	रविः	चन्द्रः	कुजः	बुधः	गुरुः	शुक्रः	शनिः
Ishta ...	7·933	3·713	2·744	1·248	3·307	1·566	0·199
Kashta ...	0·811	4·418	4·012	2 744	3·514	2·237	3·640

The Drigbala accrued to the Sun by the Moon's aspect is ·723 see page 20 *supra*. His Ishta is ·880 and Kashta, ·090.

The Sun's Ishta Drigbala is therefore ·723 × ·880 or ·63624.

His Kashta Drigbala is ·723 × ·090 or ·06507.

The Drigbala by the Sun's aspect over the Moon is ·277. The Moon's Ishta is ·453 and Kashta ·539.

The Moon's Ishta Drigbala is ·277 × ·453 or ·125481.

The Moon's Kashta Drigbala is ·277 × ·539 = ·149303. Similarly in the other cases.

इष्टदृष्टिचक्रम् (Ishta Drishti-Chakra)

Planets	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Sun ...	...	·125	...	...	·244	...	...
Moon ...	636	...	·168	·083	...	·155	·033
Mars ...	...	·050	...	...	180	...	...
Mercury ...	...	·036	...	...	·169	...	001
Jupiter ...	401	·049	344	·189	...	·121	·060
Venus ...	...	111	...	...	·232	...	...
Saturn ...	...	351	...	...	276	...	...

कष्टदृष्टिचक्रम् (Kashta Drishti-Chakra)

Planets	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Sun ...	...	149	...	...	·259	...	...
Moon ...	·065	...	·245	182	...	222	604
Mars ...	...	·060	...	...	191	...	...
Mercury ...	...	·043	...	...	·179	...	·028
Jupiter ...	·041	059	·503	·415	...	·173	109
Venus ...	...	·132	...	...	·246	...	...
Saturn ...	...	·418	...	...	·293	...	...

केशवपद्धतिः—

वीर्यं दृक्पृथगिष्टकष्टगुणिते द्वे चेष्टकष्टाह्वये ॥१३॥

स्वोच्चे रूपं चरणरहितं स्वत्रिकोणे स्वभेऽर्द्धं
नागांशानां त्रयमधिसुहृद्गेहगे मित्रभेऽग्निः ।
अंशोऽष्टानां समगृहगते भूपभागोऽरिगेहे
दन्तांशः स्यादधिरिपुगृहे नीचभे शून्यमेव ॥८॥

एतच्छुभाख्यमशुभं च पुनर्ग्रहेषु
स्वोच्चादिवर्तिषु वदन्ति तदूनमेकम् ।

एवं गृहेषु शुभपापफलार्द्धमन्य-
वर्गेषु षट्सु नियतं मुनयः पुराणाः ॥९॥

Slokas 8-9. Ancient sages say that the good influence of a planet is one Rupa in its exaltation; ¾ths of a Rupa in its Moolatrikona; ½ in its Swakshetra; ⅜ths in the house of a *very* friendly planet; ¼th in a friend's house; ⅛th in the house of a neutral planet; $\frac{1}{16}$th in an inimical house; $\frac{1}{32}$nd in a *very* inimical house and nothing in its depression. The evil influence of the planet in the several above positions is obtained by subtracting the good influence from unity. And in the 6 Vargas other than राशि (Rasi),—*viz.*, होरा (Hora), द्रेष्काण (Drekkana), सप्तांश (Saptamsa), नवांश (Navamsa), द्वादशांश (Dwadasamsa) and त्रिंशांश (Trimsamsa)—only a half of the prescribed good and evil influences is to be calculated.

A new and different method for finding out the good and evil influences of planets through the Saptavarga table seems to be advocated here and this system is said to have the support of the Yavanas, while the one, treated in the two previous slokas of basing the इष्ट (Ishta) and कष्ट (Kashta) through the उच्च (Uchcha) and चेष्टा (Cheshta) rays, appears to have the approval of sages like Parasara and his followers. Let us take the case of the Sun in the example.

He is in Mesha, the house of an Adhimitra (अधिमित्र). The good influence is ·375 while the evil one is 1 − ·375 or ·625. He is in the Moon's Hora. The Moon in the present case is also an Adhimitra. The good influence is ½ of ·375 as the Varga under consideration is not a *Rasi* but a Hora. The evil influence for the same reason will be ½ of (1 − ·375) or ·312. The Sun is in his own Drekkana and also in his own Saptamsa. The good influence in each of these two Vargas will be ½ of ·5 or ·25, while the corresponding evil influence is also the same, *viz.*, ·25. The Sun is in Kanya Navamsa, a portion owned by Mercury, a Mitra (मित्र-a friend). The good influence is ½ of ·25 or ·125 while the evil

influence is ½ (1 − ·25) or ·375. He is in Vrischika Dwadasamsa, an Amsa owned by Mars, his Adhimitra. The good influence is ½ of ·375 or ·187 and the evil influence is ·313. The Sun is in a Trimsamsa (त्रिशांश) of Jupiter, a Sama (सम). The good influence on this count is ½ of ·125 or ·062, the corresponding evil influence being ½ of (1 − ·125) = ½ of ·875 or ·437.

The Sun's good influence arising from a consideration of the Sapta Vargas is thus: ·375+·187+·25+·25+·125+·187+·062 or 1·437. His evil influence is ·625+·312+·25+·25+·375+·313+·437 or 2·562. Similarly, with the rest of the planets.

इष्टसप्तवर्गजबलम् (Ishta Saptavargajabala)

Planets	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Rasi ...	·375	·25	·375	·25	·75	·25	·125
Hora ...	·187	·25	·187	·187	·062	·015	062
Drekkana ...	·25	125	25	·031	·25	015	·031
Saptamsa ...	·25	·125	·187	·125	25	·062	·062
Navamsa ...	125	·125	·187	·125	187	·015	·031
Dwadasamsa..	·187	·187	·125	·125	·25	187	031
Trimsamsa ...	062	125	·25	125	·187	·031	·062
Total ...	1 437	1·187	1 562	0 968	1 937	0 578	0·406

कष्टसप्तवर्गजबलम् (Kashta Saptavargajabala)

Planets	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Rasi ...	·625	·75	·625	·75	·25	·75	·875
Hora ...	·313	·25	·313	·313	·438	·485	·437
Drekkana ...	·25	·375	·25	·469	·25	·485	·468
Saptamsa ...	·25	·375	·313	·375	·25	·437	·437
Navamsa ...	375	·375	·313	375	·313	·485	·468
Dwadasamsa .	·313	·313	·375	·375	·25	313	·468
Trimsamsa ...	·438	·375	·25	·375	·313	468	·437
Total ...	2·562	2·813	2 437	3 031	2 063	3·422	3 593

केशवपद्धतिः—

स्वोच्चे रूपं त्रिकोणे चरणविरहितं स्वर्क्षगेऽर्द्धं त्रयोऽष्टां-
शाश्चाधीष्टर्क्षे इष्टर्क्षयुजि च चरणः स्यात्समर्क्षेऽष्टमांशः ।
भूपांशो वैरिगेहेऽध्यरिभयुजि रदांशश्च नीचे खमीशा-
दिष्टं गेहे तदूनैकमसदथ दलं षट्सु कार्यं तदैक्ये ॥१४॥

पङ्क्तयोः सप्तसु कोष्ठयोः प्रथमयोरिष्टासदैक्ये कृता-
संस्थाप्ये भदलादिषट्सु च तदर्द्धं वर्गपानां पृथक् ।
कृत्वोक्त्या सदसद्घ्नी निजनिजे तास्विष्ट इष्टाशुभे
वर्गैट् तत्स्थखगौ जसोः सदसतोर्घाताल्पदघ्ने स्फुटे ॥१५॥

ये खेटभोच्चादिफले शुभाशुभे सरूपवर्गार्द्धविभाजिते तथा ।
विधाय सत्कोष्ठकसप्तकावलीं विधारणीये मुखकोष्ठके ततः ॥१०॥

तद्राशिसंज्ञं भदलादिकेषु वर्गेषु तस्यार्द्धमतो विधेयम् ।
शेषेषु कोष्ठेषु च षट्सु तज्ज्ञैः पंक्तिद्वयेऽपि द्युचरस्य तस्य ॥११॥

Slokas 10–11. The total of the good and evil influences due to the circumstance that the राशि (Rasi) and the other 6 Vargas occupied by a planet come under the categories of its exaltation sign, Moolatrikona, Swakshetra, Adhimitra, etc. mentioned in sloka 8, should be divided by 4 and set down separately in the front rows of two neat tables of 7 columns each. The heading of this row in each table is to be called गृह (Griha). And in each of the remaining 6 rows with the 6 several headings होरा (Hora), द्रेक्काण (Drekkana) etc. in the 2 tables, set down half of what is entered in the first row, taking care that the good and the evil results appear in their respective divisions.

The total good influence of the Sun as per slokas 8 and 9 *supra* is 1·437 and his evil influence is 2·552. Each of these divided by 4 give ·359 and ·640 respectively. These figures have

accordingly been entered under गृह (Griha) in the two statements शुभ पंक्ती (Subha panktee) and अशुभ पंक्ती (Asubha panktee). Against the other 6 Vargas have been entered a half of these two figures, *viz.*, ˙179 and ˙320. Similarly in the other cases.

शुभपंक्ती. (Subha panktee)

Planets	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Rasi ...	·359	·297	·390	·242	·484	·144	·101
Hora ...	·179	·148	·195	·121	·242	·072	·050
Drekkana ...	·179	·148	·195	·121	·242	·072	·050
Saptamsa ...	·179	·148	·195	·121	·242	·072	·050
Navamsa ...	·179	·148	·195	·121	·242	·072	·050
Dwadasamsa ..	·179	·148	·195	·121	·242	·072	·050
Trimsamsa ...	·179	·148	·195	·121	·242	·072	·050

अशुभपंक्ती (Asubha panktee)

Planets	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Rasi ...	˙640	˙703	˙609	˙758	˙516	˙855	˙898
Hora ...	˙320	˙351	˙304	˙379	˙258	˙427	˙449
Drekkana ...	˙320	˙351	˙304	˙379	˙258	˙427	˙449
Saptamsa ...	˙320	˙351	˙304	˙379	˙258	˙427	˙449
Navamsa ...	˙320	˙351	˙304	˙379	˙258	˙427	˙449
Dwadasamsa ..	˙320	˙351	˙304	˙379	˙258	˙427	˙449
Trimsamsa ...	˙320	˙351	˙304	˙379	˙258	˙427	˙449

राशीश्वरस्यापि फले तथैव स्वोच्चादिके सप्तगणप्रसूते ।
शुभाशुभाख्ये च तदीययुत्या सन्ताडयेदादिमकोष्ठकस्थे ॥१२॥
उभे फले पूर्वनिवेशिते ये क्रमक्रमः शेषगणेऽपि चैवम् ।
होरादिके स्वेश्वरजैः फलैस्तु पुनश्च हन्यात्सकलानि तानि ॥१३॥
वर्गेशतत्स्थग्रहवीर्यघातमूलेन राश्यादिकवर्गजानाम् ।
इत्थं बलानां भवति स्फुटत्वं शुभाशुभानां मुनिसम्मतं हि ॥१४॥

इति श्रीपतिविरचितायां जातकपद्धता-
विष्टकष्टाध्यायश्चतुर्थः

Slokas 12, 13 and 14. Find also the total सप्तवर्गशुभाशुभफल (Saptavarga Subhasubha phala), as directed in slokas 8 and 9, of the lord of the house in which is the particular planet under consideration; and multiply therewith its शुभाशुभफल (Subhasubhaphala) set down in the first row of the table mentioned in slokas 10 and 11. In regard to the results of the remaining six vargas in the 2 tables the same process is to be repeated *viz*,, of multiplying the result of each varga with the corresponding सप्तवर्ग (Sapta varga) result of its lord. Each of the seven varga-products thus resulting under the two grand divisions of शुभ (Subha) and अशुभ (Asubha) should be further multiplied by the square root of the product of the good or bad portions, as the case may be, of the entire strength of the lord of the varga concerned and the planet occupying it. It is in this way, a way approved by the sages, that we can arrive at exactitude in the measurement of the good as well as evil influences arising from राशि (Rasi) and other 6 vargas.

The Sun is occupying Mesha Rasi a sign owned by Mars and Vrischika Dwadasamsa, a Varga owned by the same planet. The इष्टसप्तवर्गजबल (Ishta Sapthavargaja bala) and कष्टसप्तवर्गजबल (Kashta Sapthavargaja bala) of Mars as per slokas 8 and 9 are 1·562 and 2·437 respectively; *Vide* statements in p. 66 *supra*. The Sun's

शुभपंक्ती (Subhapanktee) and अशुभपंक्ती (Asubhapanktee) are (1) ·359 and ·640 under Rasi and (2) ·179 and ·320 under Dwadasamsa, *vide* statements in p. 68. The Sun's शुभमध्यमफल (Subha Madhyama phala) and अशुभमध्यमफल (Asubha Madhyama phala) against Rasi are therefore 1·562 × ·359 or ·560 and 2·437 × ·640 or 1·559680. The corresponding figures against Dwadasamsa will be 1·562 × ·179 or ·279598 and 2·437 × ·320 or ·779840 respectively.

He is in the Moon's होरा (Hora). His शुभमध्यमफल (Subha Madhyama phala) against Hora will be 1·187 × ·179=·212473. The corresponding अशुभमध्यमफल (Asubha Madhyama phala) is 2·812 × ·320=·899840.

The Sun is posited in his own Drekkana and own Saptamsa. The शुभमध्यमफल (Subha Madhyama phala) against each of these will be 1·437 × ·179 or ·257223. The corresponding अशुभमध्यमफल (Asubha Madhyama phala is 2·562 × ·320 or ·819840. His शुभमध्यमफल (Subha Madhyama phala) under Navamsa is 0·968 × ·179=·173272 and the अशुभमध्यमफल (Asubha Madhyama phala) will be 3·031 × ·320 = 969920. The शुभमध्यमफल (Subha Madhyama phala) under Trimsamsa is 1·937 × ·179=·346723 and the अशुभमध्यमफल (Asubha Madhyama phala) is 2·063 × ·320=·660160. The other entries should be similarly worked out.

SLOKAS 12-13. शुभमध्यमफल (**Subhamadhyamaphala**)

Planets	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Rasi	·560	·120	·755	·468	·937	·224	·157
Hora	·212	·176	·280	·173	·347	·103	·059
Drekkana ...	·257	·085	·304	·189	·468	·103	·097
Saptamsa ...	·257	·085	·378	·049	·468	·085	·029
Navamsa ...	·173	·085	·378	·049	.378	·103	·097
Dwadasamsa ...	·280	·143	·079	·234	·468	·069	·097
Trimsamsa ...	·347	·286	·304	·049	·378	·139	·029
Total ...	2·086	0·980	2·478	1·211	3·444	0 826	0·565

अशुभमध्यमफल (Asubhamadhyamaphala)

Planets	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Rasi ...	1·560	2·525	1·256	1·564	1·064	2·084	2·191
Hora ...	900	·987	·779	·971	·661	1·094	1·263
Drekkana ...	820	1·201	·741	·924	·532	1·094	·926
Saptamsa ..	·820	1·201	·627	1·362	·532	1·201	1·536
Navamsa ...	·970	1·201	·627	1·362	·619	1·094	·926
Dwadasamsa ...	·780	1·063	1·092	·782	532	1·294	·926
Trimsamsa ...	·660	724	·741	1·362	·619	·881	1·536
Total ...	6·510	8·902	5·863	8·327	4·559	8·742	9·304

(Sloka 14).

Thus, in the statement स्पष्टशुभ (Spashtasubha) overleaf, take the case of the Sun. Against the row 'Rasi' the वर्गस्थ (Vargastha) and the वर्गेश (Vargesa) planets are the Sun and Mars respectively, and their इष्टषड्बलs (Ishta Shadbalas) are 7·933 and 2·744 (*vide* statement in p. 63 *supra*), their corresponding कष्ट (Kashta) shadbalas being 0·811 and 4·012.

$$\sqrt{7{\cdot}933 \times 2{\cdot}744} = 4{\cdot}6645$$

$$\sqrt{0{\cdot}811 \times 4{\cdot}012} = 1{\cdot}8038$$

The स्पष्टशुभ (Spashtasubha) of the Sun will be ·560 × 4·6645 or 2·61212. And the स्पष्ट अशुभ (Spashta Asubha) will be 1·560 × 1·8038 or 2·813928.

The Sun's स्पष्टशुभ (Spashta Subha) against Hora will be $\sqrt{7{\cdot}933 \times 3{\cdot}713} \times {\cdot}212 = 5{\cdot}4272 \times {\cdot}212 = 1{\cdot}1505664$; the corresponding स्पष्ट अशुभ (Spashta Asubha) being $\sqrt{0{\cdot}811 \times 4{\cdot}418} \times {\cdot}900 = 1{\cdot}8923 \times {\cdot}900 = 1{\cdot}70352$.

स्पष्टशुभ (Spashtasubha)

Planets	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Rasi ...	2·612	0·103	2·274	0·950	3·098	0·464	0·116
Hora ...	1·150	0·653	1·305	0·544	1·777	0·363	0·050
Drekkana ...	2.039	0·205	0·834	0·349	1·549	0·363	0·078
Saptamsa ...	2·039	0·205	1·137	0·024	1·549	0.205	0·016
Navamsa ...	0·548	0·205	1·137	0·024	1·138	0·363	0·078
Dwadasamsa ...	1·306	0·307	0·058	0·475	1·549	0 096	0·078
Trimsamsa ...	1·777	1·002	0·834	0·024	1·138	0·316	0·016
Total ...	11·471	2·680	7·579	2·390	11·798	2·170	0·432

स्पष्ट अशुभ (Spashta Asubha)

Planets	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Rasi ...	2·814	10·128	4·715	4·856	3·739	6·241	8·372
Hora ...	1·703	4·360	1·404	1·448	1·115	1·473	5·065
Drekkana ...	0·665	3·775	2·972	3·065	1·869	1·473	3·311
Saptamsa ...	0 665	3·775	2·358	4·303	1·869	3·775	4·382
Navamsa ...	1·447	3·775	2·358	4·303	2·324	1·473	3·311
Dwadasamsa ...	1·407	3·700	4·172	2·428	1·869	3·205	3·311
Trimsamsa ...	1·114	2·852	2·972	4·30[illegible]	2·324	2·469	4·382
Total ...	9·815	32·365	20·951	24·706	15·109	20·109	32·134

The following table shows the square root of the products of the good as well as the evil portions of the वर्गेश (Vargesa) and वर्गस्थ (Vargasttha) planets in the given example:—

				इष्ट (Ishta or good)	कष्ट (Kashta or evil)
The Sun	×	Mars	...	4·664	1·804
The Sun	×	the Moon	...	5·427	1·893
The Sun	×	Mercury	...	3·146	1·492
The Sun	×	Jupiter	...	5·122	1·688
The Sun	×	Venus	...	3·524	1·347
The Moon	×	Mercury	...	2·152	3·481
The Moon	×	Jupiter	...	3·504	3·940
The Moon	×	Venus	...	2·411	3·143
The Moon	×	Saturn	...	0·859	4·011
Mars	×	Mercury	...	1·850	3·318
Mars	×	Jupiter	...	3·012	3 754
Mars	×	Venus	...	2·073	2·995
Mars	×	Saturn	...	0·739	3·821
Mercury	×	Jupiter	...	2·031	3·105
Mercury	×	Venus	...	1·398	2·477
Mercury	×	Saturn	...	0·498	3·160
Jupiter	×	Venus	...	2·275	2·803
Jupiter	×	Saturn	...	0 811	3·576
Venus	×	Saturn	...	0·558	2·853

End of the Fourth Adhyaya.

पञ्चमोऽध्यायः

आयुर्ज्ञानादेव होराफलानां कर्तुं यस्मान्निर्णयः शक्यतेऽत्र ।
आयुर्दायः सम्प्रदायागतोयं सच्छिष्याणां प्रीतये कथ्यतेऽतः ॥१

Adhyaya 5.

Sloka 1. Since the affirmation of proof of the events to be predicted by means of astrology at a person's nativity is possible only upon a correct knowledge of the extent of his life, the method of ascertaining the allotted life-period is to be treated of in this chapter just as it has been received from immemorial tradition with a view to benefit the community of earnest students.

In his work बृहज्जातक (Brihatjataka), वराहमिहिर (Varahamihira) has stated that the effects described for the 12 Bhavas counted from the Lagna, for the 12 Rasis from Mesha, for planetary aspects and for all Yogas (excepting नाभस-Nabhasa Yogas) will occur in the Dasa period of the planet concerned.

संज्ञाध्याये यस्य यद्द्रव्यमुक्तं कर्माजीवो यश्च यस्योपदिष्टः ।
भावस्थानालोकयोगोद्भवं यत्तत्तत्सर्वं तस्य योज्यं दशायाम् ॥

Also *vide* VII—29 *infra.*

And the Dasa periods of the several planets will be only so many years, months, days, etc., as have been contributed by them for the आयुस् (Ayus) of the native.

Cf. सारावली.

आयुषो येन यद्दत्तं सा दशा तस्य कीर्त्तिता ।

This explains why the author has first treated of the methods of ascertaining the आयुर्दाय (Ayurdaya) of a person.

Astrologers say that the आयुर्दाय (Ayurdaya) is of two kinds: (1) योगज (Yogaja) due to particular planetary yogas and (2) गणितागत (Ganitagata) arising from mathematical calculations.

The former has got 4 sub-divisions: *viz.*, (1) रिष्टज (Rishtaja) (2) परम (Parama), (3) नियत (Niyata) and (4) अमित (Amita).

The following is an example of रिष्टज—

सिंहालिकुंभस्थितसैंहिकेयो विलोकितः क्रूरखगैर्यदि स्यात् ।
वर्षाणि सप्तैव तदीयमायुः प्रकीर्तितं जातकशास्त्रविद्भिः ॥

The same has thus been described by Kalyana Varman.

घटसिंहवृश्चिकोदयकृतस्थितिर्जीवितं हरति राहुः ।
पापैर्निरीक्ष्यमाणः सप्तमितैर्निश्चितं वर्षैः ॥ सारावली—

A परमायुर्योग (Paramayuryoga) is given in the sloka quoted below from बृहज्जातक.

अनिमिषपरमांशके विलग्ने शशितनये गवि पञ्चवर्गलिप्ते ।
भवति हि परमायुषः प्रमाणं यदि सकलाः सहिताः स्वतुङ्गभेषु ॥

This same yoga is thus described by सिद्धसेन—

मीने परमांशगते सौम्ये गवि पञ्चवर्गलिप्तस्थे ।
शेषैः परमोच्चगतैर्जातः परमायुराप्नोति ॥

Also *Cf*. सारावली

मीनोदयेंशे नवमे पञ्चविंशतिलिप्तिके ।
गवि सौम्ये स्वतुङ्गस्थैः शेषैरायुः परं भवेत् ॥

The following is an example of नियतायुस्—

लग्नाष्टमारीन्दुयुता न चेत्स्युः क्रूराः स्वभस्था यदि खेचरौ द्वौ ॥
बलान्वितावम्बरगौ भवेतां जातः शतायुः कथितो मुनीन्द्रैः ॥

The following is an example of अमितायुः—

गुरुशशिसहिते कुलीरलग्ने शशितनये भृगुजे च केन्द्रयाते ।
भवरिपुसहजोपगैश्च शेषैरमितमिहायुरनुक्रमाद्विना स्यात् ॥

The same yoga is thus expressed in सारावली—

कर्किलग्ने गुरुः सेन्दुः केन्द्रगौ बुधभार्गवौ ।
शेषैस्त्रिलाभषष्ठस्थैरमितायुर्भवेन्नरः ॥

बन्ध्वास्पदोदयविलग्नगतौ कुलीरे गीर्वाणनाथसचिवः सकलश्च चन्द्रः ।
जूके कवीन्दुतनयावपरे च लाभे दुश्चिक्यशत्रुभवनेष्वमितं तदायुः ॥

Also केशवपद्धतिः—

कर्कीन्द्विज्ययुतोदये बुधसितौ केन्द्रे त्र्यरीशेतरै-
रायुर्विद्ध्यमितं हि योगजमिहान्यत्रोच्यतेथोन्मितम् ॥

The योगज (Yogaja) Ayus may with advantage be thus looked into in more detail from other works.

गणितागतायुस् (Ganitagatayus) is classified under 5 heads: *viz.*, (1) अंशज (Amsaja), (2) पिण्डज (Pindaja), (3) नैसर्गिक (Naisargika), (4) जीवशर्मोदित (Jeevasarmodita) and (5) मिश्र (Misra). This last class has got 4 further subdivisions. There are thus 12 kinds of आयुर्दाय (Ayurdaya).

Cf. also the following quotations from गुणाकर (Gunakara) on the subject.—

आयुर्मुनीन्द्रैर्द्विविधं प्रदिष्टं योगोद्भवं चानियताख्यमेतत् ।
आद्यं चतुर्भेदविभिन्नमाहुरन्यत्तथा पञ्चभिरत्र भेदैः ॥
रिष्टं परं नियतमत्र तथामितं च भेदा भवेयुरिति योगसमुद्भवस्य ।
पैण्डं तथांशजनितं च निसर्गमन्यत् सप्तांशमिश्रमिति चानियतस्य भेदाः ॥
पैण्डं रवेरंशभवं विलग्नान्नैसर्गिकं शुभ्रकरस्य वीर्यात् ।
यदा त्रयोप्युज्झितविक्रमाः स्युस्तदा सुरांशः परमायुषः स्यात् ॥
चन्द्रार्कयोश्चन्द्रविलग्नयोश्च लग्नेनयोः सूर्यविधूदयानाम् ।
साम्ये बलानामिति मिश्रभेदादायुर्भवेद्द्वादशधैवमत्र ॥

It is only this latter class, *viz.*, गणितागतायुर्दाय (Ganitagatayurdaya) consisting of 8 divisions as above mentioned that has been treated of in this chapter by श्रीपत्याचार्य (Sripatyacharya).

The first sloka in the Text implies that it would be folly to calculate the phalas (फल) of a horoscope before it is ascertained what length of life the जातक (Jataka) has.

एकोनदीधितिसमादिह गच्छतो यद्रूपादिरूपचयसङ्कलितद्वयं स्यात् ।
चेष्टोच्चरश्मिजमथ स्वमरीचिभक्तं तज्ज्ञायतेऽत्र गुणकद्वितयं तदाख्यम्
ऊने भवेतां निजदीधितिभ्यः श्रेढीफले ते यदि रश्मियुक्ते ।
तदर्द्धिते स्वांशुभिरुद्धृते ते तद्घातमूलं गुणकः स्फुटः स्यात् ॥ ३ ॥

Slokas 2 and 3. The sums of two series in Arithmetical Progression in which the first term is 1 and the Common Difference also 1, but the number of terms 1 less than the number of चेष्टा (Cheshta) rays in the first and 1 less than the number of उच्च (Uchcha) rays in the second

—these sums when divided by the numbers representing the चेष्टा (Cheshta) and उच्च (Uchcha) rays respectively will give what are called चेष्टागुणक (Cheshtagunaka) and उच्चगुणक (Uchchagunaka) (गुणक = multiplier). But if the sums of the two series should be found to be less than the number of the rays, the rule for finding the गुणक (Gunaka) is this: Increase each sum by the number of the rays. Divide half of this result by the number representing the rays. The quotient is the गुणक (Gunaka) required. The square root of the product of the चेष्टागुणक (Cheshtagunaka) and the उच्चगुणक (Uchchagunaka) is termed the स्फुटगुणक (Sphuta-gunaka).

In these slokas the author has described the process for ascertaining the चेष्टागुणक (Cheshtagunaka), उच्चगुणक (Uchchagunaka) and the स्फुटगुणक (Sphutagunaka) which are necessary for the अंशायुर्दाय (Amsayurdaya).

The Sun's उच्चरश्मि (Uchcharasmi) = 6·742. Therefore the sum of the Arithmetical Progression in question is

$$(5{\cdot}742 \times 6{\cdot}742) \div 2 = 19{\cdot}356282.$$

The उच्चगुणक (Uchchagunaka) $= \frac{19{\cdot}356282}{6{\cdot}742} = 2{\cdot}871.$

Similarly the चेष्टागुणक (Cheshtagunaka) of the Sun is 2·158.

Therefore the स्फुटगुणक (Sphutagunaka) $= \sqrt{(2{\cdot}871 \times 2{\cdot}158)} = 2{\cdot}489.$

This illustrates the general rule in sloka 2.

To take an instance in which the sum of an Arithmetical Progression is less than the number of rays, take Saturn: His उच्च (Uchcha) rays = 1·264. The Sum of the Arithmetical Progression in question = ·166848. This is less than his उच्च (Uchcha) rays. Therefore adding his उच्च (Uchcha) rays to the above sum and dividing the result by 2, we have ·715424. Dividing this by the number representing his rays, *viz.*, 1·264, we have for Saturn's उच्चगुणक (Uchchagunaka) ·566.

Kesava Daivagna's rule is simpler. It is this:—

व्यल्पाश्चोत्किरणाः सरूपकिरणाङ्घ्रिश्चेत्त्रयोर्ध्वांविभू
गोर्द्धं चैष्टिकतुङ्गसंभवगुणौ तद्घातमूलं स्फुटः ॥ १६ ॥

When the number of rays falls short of 3, add 1, and take a fourth of the same to get the गुणक (Gunaka). When the number exceeds 3, subtract 1 and take half the result; that will be the गुणक (Gunaka) required.

The Sun's उच्चरश्मि (Uchcharasmi) is $=6{\cdot}742$. This is greater than 3. The गुणक (Gunaka) therefore is

$$\frac{6{\cdot}742-1}{2}=\frac{5{\cdot}742}{2}=2{\cdot}871.$$

The उच्चरश्मि (Uchcharasmi) of Saturn is 1·264. This is less than 3. Therefore the गुणक (Gunaka) required is

$$=\frac{1{\cdot}264+1}{4}={\cdot}566.$$

These results are identical with those shown above.

Table showing the उच्चरश्मि (Uchcharasmi), चेष्टारश्मि (Cheshta-rasmi) and स्फुट (Sphuta) Gunakas.

ग्रहाः	रविः	चन्द्र.	कुजः	बुधः	गुरुः	शुक्रः	शनिः
उच्चरश्मिगुणकाः	2·871	1·191	2·001	·577	·780	2·715	·566
चेष्टारश्मिगुणकाः	2·158	1·554	0·783	2·382	2·387	·574	·594
स्फुटगुणकाः	2·489	1·360	1·251	1·172	1·364	1·248	·579

वर्गोत्तमे स्वभवने स्वनवांशके च
स्वत्र्यंशके च गुणको द्वितयं निरुक्तम् ।
अध्यर्द्धरूपमधिमित्रगृहे सुहृद्भे
सत्र्यंशकं समगृहे खलु रूपमेकम् ॥ ४ ॥
त्र्यंशोनितं रिपुगृहेऽध्यरिभे दलं स्या-
देभ्यो गुणो भवति यः खलु कश्चिदेकः ।
वेदोद्धृतः स भगुणो गणकैः प्रदिष्टः
होरादिवर्गगुणकस्तु भवेत्तदर्द्धम् ॥ ५ ॥

Slokas 4-5. Two is the multiplier prescribed when a planet is in a वर्गोत्तम (Vargottama), in its own house, in

its own नवांश (Navamsa) and in its own द्रेक्काण (Drekkana). The multiplier is $1\frac{1}{2}$ when the planet is in the house of an अधिमित्र (Adhimitra). It is $1\frac{1}{3}$ when the planet is in the house of a मित्र (Mitra), 1 in the house of a सम (Sama) and $\frac{2}{3}$ in the house of a शत्रु (Satru) and $\frac{1}{2}$ in the house of an अधिशत्रु (Adhisatru). Any one of these multipliers divided by 4 is declared by astrologers to be the multiplier for the राशि (Rasi) and $\frac{1}{2}$ of this, the multiplier for होरा (Hora) and other vargas.

All the 4 positions, *viz.*, वर्गोत्तम (Vargottama), स्वभवन (Swabhavana,) स्वनवांश (Swanavamsa) and स्वत्र्यंश (Swatryamsa) are exemplified in the horoscope. Mars is in वर्गोत्तम (Vargottama) as well as स्वत्र्यंश (Swatryamsa). Jupiter is in स्वभवन (Swabhavana) as well as स्वद्रेक्काण (Swadrekkana). The Sun is in स्वद्रेक्काण (Swadrekkana) or स्वत्र्यंश (Swatryamsa). Therefore the राशिगुणक (Rasigunaka) for each of these planets is $\frac{2}{4}$ or $\frac{1}{2}$, and the गुणक (Gunaka) for each of the other 6 Vargas is $\frac{1}{4}$.

एतेऽपि गुण्या गदिता महद्भिरपेक्षयानन्तरताडकानाम् ।
नगांशका रुद्रमिता ह्यधीष्टराशौ सुहृद्वेश्मनि मूर्छनांशाः ॥ ६ ॥
नवाश्विनो रूपमुदासराशौ कुद्व्यंशका विश्वमिता द्विषद्भे ।
त्रयो नगांशा अधिशत्रुराशावेते भसंज्ञा निजराशिवर्जम् ॥ ७ ॥
वर्गोत्तमात्मीयनवांशदृक्स्थिते ग्रहे तु द्वितयं गुणश्चेत् ।
एतैरधीष्टादिगुणैर्निहन्यादुदीरितं राशिगुणं पुनस्तम् ॥ ८ ॥

Slokas 6-8. The following are also Bhagunas (भगुण) or multipliers of the राशि (Rasi) and are declared multiplicands गुण्य (Gunya) in respect to the multipliers to be mentioned later on. These Bhagunas are $\frac{11}{7}$ in an अधिमित्र's (Adhimitra's) house, $\frac{29}{21}$ in a मित्र's (Mitra's) house, 1 in a सम's (Sama's) house, $\frac{13}{21}$ in a शत्रु's (Satru's or an inimical) house and $\frac{3}{7}$ in that of an अधिशत्रु (Adhisatru). And in case of there being a multiplier 2 in consequence of a planet occupying one of the 4 positions (mentioned in

the beginning of sloka 4) other than its own राशि (Rasi) *viz.*, वर्गोत्तमांश (Vargottamamsa), its own नवांश (Navamsa) and its द्रेष्काण (Drekkana), these Gunakas (गुणक) for अधिमित्र (Adhimitra), etc., are to be multiplied into the राशिगुणक (Rasigunaka) derived from the aforesaid multiplier 2.

According to these slokas the राशिगुणक (Rasigunaka) for the Sun as well as Mars has to be multiplied by $\frac{11}{7}$. Jupiter is in his own house and therefore comes under the exception (निजराशिवर्जम्).

Table showing the factors of each planet as per slokas 4—8.

ग्रहाः	रविः	चन्द्र	कुजः	बुधः	गुरुः	शुक्रः	शनिः
राशिगुणक	$\frac{1}{2}\times\frac{11}{7}$ *	$\frac{1}{3}$	$\frac{1}{2}\times\frac{11}{7}$	$\frac{1}{3}$ †	$\frac{1}{2}$ ¶	$\frac{1}{3}$ †	$\frac{1}{4}$
होरादीतरवर्गगुणक	$\frac{1}{4}$	$\frac{1}{6}$	$\frac{1}{4}$	$\frac{1}{6}$	$\frac{1}{4}$	$\frac{1}{6}$	$\frac{1}{8}$

* $\frac{1}{2}$ for स्वत्र्यंश. $\frac{11}{7}$ according to slokas 5-8.

† $\frac{1}{3}$ for मित्रक्षेत्र.

¶ As per sloka 4, $\frac{2}{4}$ or $\frac{1}{2}$ is the multiplier since Jupiter is in his own decanate. But since he also occupies his own house, he comes under the exception and there is consequently no additional factor under slokas 6—8.

It may be noted here that the factor —आश्रयगुणक (Asraya Gunaka)—mentioned in sloka 11 *infra*—is composed of three sub-factors, *viz.*, (1) that mentioned in slokas 4 and 5 above, (2) any additional factor that may be fonnd possible under these, *i.e.*, slokas 6—8 and (3) the Anantaratadakas (अनन्तरताडक) stated in slokas 9—10 *infra*.

गृहादिके वर्गगणे स्वकीये द्विको गुणस्त्र्यंशविवर्जितः सः ।
अथेष्टभे मित्रगृहे नवांशा विश्वे च रूपं च समस्य गेहे ॥ ९ ॥
नवांशकाः पञ्च विरोधिराशौ गुणांशकः स्यादधिवैरिणो भे ।
पूर्वं भपूर्वा गुणका य उक्ता वर्गेषु सप्तस्विह गुण्यसंज्ञाः ॥१०॥
गुण्या गुणैः स्वैरधिकारलब्धैरुक्तैर्गुणः स्यादधिमिश्रितैस्तैः ।
स्मृतो बुधैराश्रयसंज्ञितो यस्तस्य स्फुटस्यापि वधो भवेद्यः ॥११॥

तद्वर्गमूलं खलु कर्मयोग्य आयुर्विधाने गुणकार उक्तः ।

Slokas 9-11½. When the राशि (Rasi) or any of the other Vargas occupied by a planet happen to be its own, the अनन्तर ताडक (Anantara Tadaka) or the next-mentioned multiplier is 2. It becomes $\frac{5}{3}$ in the house of an अधिमित्र (Adhimitra), $\frac{13}{9}$ in the house of a मित्र (Mitra), 1 in the house of a सम (Sama), $\frac{5}{9}$ in the house of a शत्रु (Satru) and $\frac{1}{3}$ in the house of an अधिशत्रु (Adhisatru). The multipliers for the राशि (Rasi) and other Vargas (mentioned already in slokas 4 and 5) are here [in respect to the अनन्तर ताडकs (Anantaratadakas)] treated as multiplicands. And these are to be multiplied into the several multipliers which they have got appropriately assigned to them by the rule enunciated in the preceding sloka. (Slokas 9 and 10). And the sum-total of these products has been declared by the wise as आश्रयगुणक (Asrayagunaka). The square root of the product of this आश्रयगुणक (Asrayagunaka) and the स्फुटगुणक (Sphutagunaka)—*vide* slokas 2 & 3—is recognised as a factor employed in the operation for determining the life-period of a जातक (Jataka).

To give the reader a clearer insight into the several kinds of Gunakas treated in the first eleven slokas of this Chapter, I may again summarise here what the author has said till now even at the risk of being found fault with for a needless repetition.

In slokas 2 & 3, the author has stated how the उच्चगुणक (Uchcha Gunaka) and चेष्टागुणक (Cheshtagunaka) figures are derived, and that the स्फुटगुणक (Sphuta Gunaka) is the square root of their product.

In slokas 4 and 5, some factors for the several planets due to a consideration of their position in the 7 vargas—Rasi, Hora, etc., are stated.

In the next 3 slokas (6, 7 and 8) some sub-factors that may be found possible due to a planet happening to be in any one of the 3 positions—वर्गोत्तम (Vargottama), स्वत्र्यंश (Swatryamsa) and स्वनवांश (Swanavamsa)—are mentioned.

In slokas 9 and 10, some more multipliers or Anantaratadakas (अनन्तरताडक) are mentioned, and which have to be multiplied into the several factors already stated in slokas 4—5 and 6—8. The आश्रयगुणक (Asrayagunaka) of a planet is the sum-total of the seven such products obtained for the seven Varga positions.

Let us now find the आश्रयगुणक (Asraya Gunaka) of the Sun in the given example:—

Planets	Factor as per slokas 4 & 5	Factor as per slokas 6 & 8	Factor as per slokas 9 & 10	Combined Factor
Rasi ...	$\frac{1}{2}$	$\frac{11}{7}$	$\frac{5}{3}$	$\frac{55}{42}$
Hora ...	$\frac{1}{4}$	—	$\frac{5}{3}$	$\frac{5}{12}$
Drekkana ...	$\frac{1}{4}$	—	2	$\frac{1}{2}$
Saptamsa ...	$\frac{1}{4}$	—	2	$\frac{1}{2}$
Navamsa ...	$\frac{1}{4}$	—	$\frac{13}{9}$	$\frac{13}{36}$
Dwadasamsa ...	$\frac{1}{4}$	—	$\frac{5}{3}$	$\frac{5}{12}$
Trimsamsa ...	$\frac{1}{4}$	—	1	$\frac{1}{4}$

The आश्रयगुणक (Asraya Gunaka) of the Sun will thus be the sum of $\frac{55}{42}+\frac{5}{12}+\frac{1}{2}+\frac{1}{2}+\frac{13}{36}+\frac{5}{12}+\frac{1}{4}$ or $3\frac{95}{126}=3{\cdot}754$.

The कर्मयोग्यगुणक (Karmayogya Gunaka) $=\sqrt{}$(स्फुटगुणक × आश्रयगुणक) $=\sqrt{(2{\cdot}489\times 3{\cdot}754)}=3{\cdot}056$.

Take the case of the Moon.

As per slokas 4—5, the factor for the Rasi is $\frac{1}{3}$, while it is $\frac{1}{6}$ for each of the Hora and other Vargas.

There are no factors for this planet under slokas 6—8.

The Anantaratadakas under slokas 9—10 are 13/9 for Rasi, 2 for Hora, 13/9 for each of the 4 Vargas — Drekkana, Saptamsa, Navamsa and Trimsamsa—and 5/3 for Dwadasamsa.

The combined factors for the Rasi and the other six Vargas are, in their order, $\frac{13}{27}$, $\frac{1}{3}$, $\frac{13}{54}$, $\frac{13}{54}$, $\frac{13}{54}$, $\frac{5}{18}$ and $\frac{13}{54}$.

The Moon's Asrayagunaka will therefore be the sum of the above, *i. e.*, $2\frac{1}{18}$ or 2·055. Similarly, for the other planets.

Table showing the Anantharatadakas (अनन्तरताडक) of Planets.

Planets	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Rasi ...	$\frac{5}{3}$	$\frac{13}{9}$	$\frac{5}{3}$	$\frac{13}{9}$	2	$\frac{13}{9}$	1
Hora ...	$\frac{5}{3}$	2	$\frac{5}{3}$	$\frac{5}{3}$	1	$\frac{1}{3}$	1
Drekkana ...	2	$\frac{13}{9}$	2	$\frac{5}{9}$	2	$\frac{1}{3}$	$\frac{5}{9}$
Saptamsa ...	2	$\frac{13}{9}$	$\frac{5}{3}$	$\frac{13}{9}$	2	1	1
Navamsa ...	$\frac{13}{9}$	$\frac{13}{9}$	$\frac{5}{3}$	$\frac{13}{9}$	$\frac{5}{3}$	$\frac{1}{3}$	$\frac{5}{9}$
Dwadasamsa ..	$\frac{5}{3}$	$\frac{5}{3}$	$\frac{13}{9}$	$\frac{13}{9}$	2	$\frac{5}{3}$	$\frac{5}{9}$
Trimsamsa ...	1	$\frac{13}{9}$	2	$\frac{13}{9}$	$\frac{5}{3}$	$\frac{5}{9}$	1

Table showing the अनन्तराताडक (Anantharathadaka) × the गुण्य (Gunya) [राशि (Rasi) and होरादिगुणक (Horadigunaka)] of the Planets

Planets	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Rasi ...	$\frac{55}{42}$	$\frac{13}{27}$	$\frac{55}{42}$	$\frac{13}{27}$	1	$\frac{13}{27}$	$\frac{1}{4}$
Hora ...	$\frac{5}{12}$	$\frac{1}{3}$	$\frac{5}{12}$	$\frac{5}{18}$	$\frac{1}{4}$	$\frac{1}{18}$	$\frac{1}{8}$
Drekkana ...	$\frac{1}{2}$	$\frac{13}{54}$	$\frac{1}{2}$	$\frac{5}{54}$	$\frac{1}{2}$	$\frac{1}{18}$	$\frac{5}{12}$
Saptamsa ...	$\frac{1}{2}$	$\frac{13}{54}$	$\frac{5}{12}$	$\frac{13}{54}$	$\frac{1}{2}$	$\frac{1}{6}$	$\frac{1}{8}$
Navamsa ...	$\frac{13}{36}$	$\frac{13}{54}$	$\frac{5}{12}$	$\frac{13}{54}$	$\frac{5}{12}$	$\frac{1}{18}$	$\frac{5}{72}$
Dwadasamsa ...	$\frac{5}{12}$	$\frac{5}{18}$	$\frac{13}{36}$	$\frac{13}{54}$	$\frac{1}{2}$	$\frac{5}{18}$	$\frac{5}{72}$
Trimsamsa ...	$\frac{1}{4}$	$\frac{13}{54}$	$\frac{1}{2}$	$\frac{13}{54}$	$\frac{5}{12}$	$\frac{5}{54}$	$\frac{1}{8}$
Total	$3\frac{95}{126}$	$2\frac{1}{18}$	$3\frac{58}{63}$	$1\frac{22}{27}$	$3\frac{7}{12}$	$1\frac{5}{27}$	$0\frac{5}{6}$
Asrayagunaka	3·754	2·055	3·920	1·814	3·583	1·185	0·833

It is useful to give here Kesava Daivagna's rule for finding the आश्रयगुणक (Asrayagunaka) as it serves to verify the results found. It is as follows :

यः स्वाधीष्टसुहृत्समार्यधिरिपोर्वर्गे धृतिश्रेष्विला
विश्वाङ्केषु गुणा गृहे द्विगुणिता योगः क्रमात्तं हरेत् ।
तद्भे षड्वसुगोंशुमद्धृतिजिनैः षड्भैश्च वर्गोत्तम-
स्वांशत्र्यंशगते सदा रसगुणैः स्यादाश्रयाख्यो गुणः ॥ १७ ॥

चेद्वर्गोत्तमपूर्वगोऽध्यरिसुहृद्भे तद्गृहाङ्कात् त्रिषड्
लब्ध्योनो युगरीष्टभेऽब्धिनवकाप्त्या स्वे समे केवलः ।
कार्यस्त्वाश्रयकः स तत्स्फुटहतेर्मूलं स योग्यो गुणः ॥

18, 15, 13, 9, 5 and 3 are the figures respectively assigned to a planet's position in a स्ववर्ग (Swavarga) his own, in an अधीष्टवर्ग (Adhishtavarga–the house of a very friendly planet), in a सुहृद्वर्ग (Suhrudvarga–in a friend's house), in a समवर्ग (Samavarga–in a neutral's house), in a शत्रुवर्ग (Satru Varga—in an enem'y house) and in an अधिशत्रुवर्ग (Ahisatruvarga—in the house of a very inimical planet). The figure for a planet's position in a राशि (Rasi) should be doubled. Add the figures in the 7 Vargas and divide the sum by 36, 48, 54, 72, 108 or 144 according as the राशि (Rasi) occupied by the planet is its own, or that of an अधिमित्र (Adhimitra), of a मित्र (Mitra), of a सम (Sama), of a शत्रु (Satru) or of an अधिशत्रु (Adhisatru). But when the planet happens to be in a वर्गोत्तमांश (Vargottamamsa), in its own नवांश (Navamsa) or in its own द्रेष्काण (Drekkana), the divisor is to be 36 invariably. The result is called the आश्रयगुण (Asrayaguna). The square root of the product of this आश्रयगुणक (Asrayagunaka) and the स्फुटगुणक (Sphutagunaka) is the कर्मयोग्यगुणक (Karmayogya-gunaka.

And if a planet occupying a वर्गोत्तमांश (Vargottamamsa), स्वनवांश (Swanavamsa), or स्वद्रेष्काण (Swadreshkana) is in a राशि (Rasi) belonging to an अधिशत्रु (Adhisatru) or an अधिमित्र (Adhimitra), the figure for the राशि (Rasi) is diminished in the one case and increased in the other by a 1/63rd part. If the house belongs to an enemy or friend, the decrease in the one case and increase in the other is a 1/94th part. If the राशि (Rasi) is its own or that of a सम (Sama), the figure remains unaltered.

To take the case of the Sun, the राशि (Rasi) occupied is that of an अधिमित्र (Adhimitra). The figure for the राशि (Rasi) is therefore $15 \times 2 = 30$. The होरा (Hora) is the Moon's, an अधिमित्र (Adhimitra). Therefore the figure is 15. The द्रेष्काण (Drekkana) and सप्तांश (Saptamsa) are the Sun's own. Therefore the figure in each case is 18. The नवांश (Navamsa) is owned by Mercury, a मित्र (Mitra). The figure is 13. The द्वादशांश (Dwadasamsa) is that of Mars, an अधिमित्र (Adhimitra). The figure for the same therefore is 15. The Sun is in Jupiter's त्रिंशांश (Trimsamsa); Jupiter being now a सम (Sama), the figure for the same is 9.

The sum of the figures of the 7 Vargas is $30+15+18+18+13+15+9=118$. This has to be divided not by 48, the figure prescribed for an अधिमित्रराशि (Adhimitra Rasi), but by 36, because the planet is in its own द्रेष्काण (Drekkana). Therefore the आश्रयगुणक (Asrayagunaka) is $\frac{118}{36} = 3\frac{5}{18}$. The Sun being in his own द्रेष्काण (Drekkana), and in an अधिमित्रराशि (Adhimitra Rasi), the figure for the latter, *viz.*, 30 has to be increased by $\frac{30}{63}$, so that the rectified आश्रयगुणक (Asrayagunaka) is $3\frac{5}{18} + \frac{30}{63} = 3\frac{95}{126}$ which is the same as what has been found by the author's method.

The following table shows the process by which the same results have been arrived at according to Kesava Daivagna's rule:

ग्रहाः	राशि	होरा	द्रेष्काण	सप्तांश	नवांश	द्वादशांश	त्रिंशांश	Total	Divisor	Gunaka	Sum to be added or subtracted	Rectified आश्रयगुण
रविः ...	30	15	18	18	13	15	9	118	36	$3\frac{5}{18}$	$+\frac{30}{63}$	$3\frac{95}{126}$
चन्द्रः ...	26	18	13	13	13	15	13	111	54	$2\frac{1}{18}$	...	$2\frac{1}{18}$
कुजः ...	30	15	18	15	15	13	18	124	36	$3\frac{4}{9}$	$+\frac{30}{63}$	$3\frac{58}{63}$
बुधः ...	26	15	5	13	13	13	13	98	54	$1\frac{22}{27}$	...	$1\frac{22}{27}$
गुरुः ...	36	9	18	18	15	18	15	129	36	$3\frac{7}{12}$	...	$3\frac{7}{12}$
शुक्रः ...	26	3	3	9	3	15	5	64	54	$1\frac{5}{27}$	...	$1\frac{5}{27}$
शनिः ...	18	9	5	9	5	5	9	60	72	$\frac{5}{6}$	...	$\frac{5}{6}$

Table showing the कर्मयोग्यगुणक (Karmayogyagunaka) of the Planets.

रविः	चन्द्र	कुजः	बुधः	गुरुः	शुक्रः	शनिः
3·056	1·672	2·214	1·458	2 210	1·216	0·694

ग्रहस्य लिप्ताः खखाग्निद्विभक्ताः प्रोक्ताः कलाः शेषमिहायुषोऽत्र १२

Slokas 11½ and 12. When the aggregate number of minutes denoting the position of a planet is divided by 2400, the remainder represents the Ayushkalas (आयुष्कल) or the portions of life required.

केशवपद्धतिः—

खेटानां च तनोर्लवाः खयुगहृच्छेषा इहांशायुषः ॥ १८ ॥

Convert the signs, degrees, etc., indicating the positions of the planets and the Lagna into degrees and divide the same by 40. The remainders represent the degrees for the अंशायुर्दाय (Amsayurdaya).

Table giving the आयुष्कलाः (Ayushkalas) of the Planets.

रविः	चन्द्रः	कुजः	बुधः	गुरुः	शुक्रः	शनिः
1063·5	269·65	2273·15	2053·73	85·016	842·93	1675·683

लग्नं ग्रहोनं यदि षड्गृहेभ्यो हीनं तदानीं हरसंभवः स्यात् ।
नैवाधिके तत्र खगोनलग्ने लिप्तीकृते राशिकलाविभक्ते ॥१३॥
आयुः कलानां स हरः स्फुटः स्याद्रूपाद्यदोनः सहरस्तदानीम् ।
रूपाद्विशुद्धो गुणकस्तु तासामेवं हि पापद्युचरोनलग्ने ॥१४॥
शुभोनलग्ने तु हरो द्विनिघ्न आयुः कलाभ्यो हरलब्धलिप्ताः ।
विशोधनीया यदि रूपकोनो हरस्तदर्धोनितरूपगुण्याः ॥१५॥

Slokas 13–15. Subtract the planet from the Lagna. If the difference is less than 6 signs there may be a divisor possible. But if the Lagna *minus* the planet should exceed 6 signs there can be no divisor at all. In the case in which a divisor is declared possible, reduce the Lagna *minus* the planet to minutes and divide this by the minutes contained in a राशि (Rasi). The quotient is the स्फुट (Sphuta) divisor of the Ayushkalas (आयुष्कल).

When this quotient is less than I, subtract it from a Rupa and make it a multiplier of the Ayushkalas. The working is to be thus when the planet subtracted from the Lagna is *malefic*. When the planet is *benefic*, the divisor is to be doubled; and the Ayushkalas are to be divided by it; and the quotient which are minutes are to be subtracted from the same Ayushkalas. But if the divisior be less than unity, subtract half of it from a Rupa and with the difference multiply the Ayushkalas.

The चक्रार्द्धहानि (Chakrardhahani) process is thus described by Kesava Daivagna.

षड्भाल्पे सति खेचरोन उदयेऽस्यांशोद्धृतैः खाग्निभि-
स्त्वेकाल्पेऽस्य च खाग्निभाजितलवैः सौम्योनिते त्वर्द्धितैः ।
ऊना भूर्गुण एकभे द्विबहुषु त्वेकस्य बह्वोजसः
कार्यास्तद्गुणिताः स्वदा५जलवाश्चक्रार्द्धहानिस्त्वियम् ॥ १९ ॥

Varahamihira says (in his बृहज्जातक Brihatjataka, Chapter 7, Sloka 3, aiso जातकपारिजात-Jatakaparijata, Adhyaya 5, Sloka 9) that when malefic planets occupy the 12th, 11th, 10th, 9th, 8th and 7th houses from the Lagna, reduction in full, by $\frac{1}{2}$, by $\frac{1}{3}$rd, by $\frac{1}{4}$th, by $\frac{1}{5}$th and by $\frac{1}{6}$th should be made in the आयुर्दाय (Ayurdaya) of the planets in the respective positions. This is to be halved in the case of benefic planets. This reduction is what is meant by चक्रपातार्द्धहानि (Chakrapathardhahani); चक्र (Chakra) = zodiac, पातार्द्ध (Pathardha) = the latter half, that is half measured in the direction of the पात (Patha) or node, in a contrary direction from the Lagna, *i.e.*, Lagna, 12th, 11th, 10th, etc., up to 7th. हानि (Hani) = a reduction. श्रीपति's (Sripati's) rule is a paraphrase of Varahamihira's. Lagna *minus* a planet will be less than 6 signs only when the planet is somewhere between the 7th and the 12th from the Lagna. The reductions recommended by श्रीपति (Sripati), if carefully analysed, will be found to be identical with those enjoined by Varahamihira.

Lagna *minus* the Sun is 11 signs 26°-$48'$-$16''$ which is greater than 6 signs. There is therefore no चक्रार्द्धहानि (Chakrardhahani) for the Sun. The same remark applies to Saturn.

Lagna *minus* the Moon is 3 signs 0°-2'-7". This being less than 6 signs, there should be चक्रार्द्धहानि (Chakrardhahani).

3 signs, 2 minutes, 7 seconds=54 2'·116.

Therefore the हर (Hara) or divisor is $\frac{5402 \cdot 116}{1800}$=3·001.

As the Moon is benefic, the divisor has to be doubled and becomes therefore 6·002. Therefore, the rectified आयुष्कला: (Ayushkala) of the Moon according to the rule is the original आयुष्कला: (Ayushkala) *minus* $\frac{1}{6 \cdot 002}$ of the same, or 269·65×·833=224·618.

Lagna *minus* Mars is 0 signs 16°-38'-37". Therefore the divisor is $\frac{998 \cdot 616}{1800}$=·554 which is less than 1. Therefore गुणक (Gunaka) is ·445. Therefore the rectified आयुष्कला: (Ayushkala) of Mars=2273·15×·445=1011·551.

We are not warranted in making the चक्रार्द्धहानि (Chakrardhahani) in the case of Mercury because we have already made it in the case of Mars who is the stronger of the two planets in मीनराशि (Meena Rasi), *vide* sloka 24, *infra*.

Lagna *minus* Jupiter is 4-13°-6'-45" which is less than 6 signs, and consequently there is Chakrardhahani.

The divisor in this case is 7986·75÷1800=4·437. Since Jupiter is benefic, the divisor has to be doubled and therefore becomes 8·874. The स्फुट (Sphuta) Ayushkalas for Jupiter is 85·016 (original Ayushkalas) *minus* $\frac{1}{8 \cdot 874}$ of the same, or 85·016×7·874 ÷8·874 or 75·435.

Lagna *minus* Venus=0-0°-28'-50". The divisor is 28·83÷1800 =·0160. As this is less than unity and as Venus is benefic, the multiplier in this case is 1−·008 or ·992. The rectified Ayushkalas of Venus will therefore be 842·93×·992 or 836·18656.

The following table gives the rectified or स्फुटायुष्कला: (Sphutayushkalas of the planets :—

रविः	चन्द्रः	कुजः	बुधः	गुरु	शुक्रः	शनि
1063·5	224·618	1011·551	2053·73	75·435	836·186	1675·683

एवं कार्या चक्रपातार्द्धहानिश्चायुर्दाये ह्यंशजे पिण्डजेऽपि ।
नैसर्गाख्यो जीवशर्मोदिते च ह्यारं कृत्वा त्वेककोनं गुणं च ॥१६॥

Sloka 16. In this way, *i. e.*, employing a divisor and making the same a multiplier when it falls short of unity, should the process called चक्रार्द्धहानि (Chakrardha-hani) be gone through in reckoning the (आयुर्दाय) Ayurdayas called अंशज (Amsaja), पिण्डज (Pindaja), नैसर्गिक (Naisargika) as well as that mentioned by जीवशर्मन् (Jeevasarman).

आयुर्लिप्ताः स्वगुणगुणिता व्योमशून्याश्विभक्ताः
ह्यब्दा मासा दिवसघटिकाः स्युर्विनाड्यः क्रमेण ।
एवं सर्वद्युचरजनितं ह्यायुरानीय लग्ना-
दायुः साध्यं कथितविधिना किन्तु लग्ने विशेषः ॥१७॥

Sloka 17. Multiply the Ayushkalas, modified, wherever possible, by the चक्रार्द्धहानि (Chakrardhahani) process, of each planet by its appropriate कर्मयोग्यगुणक (Karmayogya Gunaka mentioned in sloka 12) and divide them by 200. The result will be years, months, days, ghatikas and vighatikas. Find out in this way the आयुस् (Ayus) produced by all the planets and get according to the rules stated the आयुस् (Ayus) derived from the Lagna. But there is this peculiarity in respect of the आयुस् (Ayus) got from the Lagna.

केशवपद्धतिः—

दायांशोत्थकलाः स्वयोग्यगुणकघ्नाः खाभ्रनेत्रोद्धृताः
अंशायुर्ध्रुसदां समादि तु तनोर्दायांशकास्त्र्या हताः ।
दिग्भक्ताश्च समादि चेत्तु बलवल्लग्नं तदा लग्नभै-
स्तुल्याब्दैः सहितं द्विनिघ्नशरहृद्भागादितो मासयुक् ।

The product of the rectified आयुष्कलाः (Ayushkala) and their appropriate कर्मयोग्यगुणक (Karmayogyagunaka) when divided by 200 gives the years, months, days, etc. This in the case of the Sun is $\frac{1063{\cdot}5 \times 3{\cdot}056}{200} = 16{\cdot}25$ years.

लग्ने तु वीर्याभ्यधिके भतुल्यैर्वर्षैर्युतं तस्य विधेयमायुः ।
भागादिकादप्यनुपातलब्धमासादिना संयुतमत्र कार्यम् ॥ १८ ॥

Sloka 18. When the Lagna has abundant strength (which will be the case when its strength exceeds 6 Rupas), the आयुस् (Ayus) derived from it must be increased by as many years as there are whole Rasis in the figures indicating the Lagna, followed by the months, days, etc., calculated proportionally to the degrees, minutes, etc., contained in the Lagna.

The आयुस् (Ayus) for the Lagna is found in the following manner. Reduce the signs, degrees, etc., to minutes. Divide it by 2400, *i.e.*, remove as many 2400's as are contained in it. The remainder is the आयुष्कला: (Ayushkala) of the Lagna. Divide the आयुष्कला: (Ayushkalas) by 200. The result will be the number of years given by the Lagna.

In the horoscope in question, Lagna is $0^s\ 14^\circ\text{-}31'\text{-}46''$. Therefore the आयुष्कला: (Ayushkalas)=871·76. The number of years, given by the Lagna=4·3588. Since Lagna is strong in the present case (its strength being 9·133 Rupas *vide* p. 56 *supra*), we should add to the आयुस् (Ayus) previously obtained $\frac{14^\circ\ 31'\ 46''}{30^\circ}$ of a year=·4843 of a year.

Therefore the aggregate number of years derived from the Lagna is 4·3588 *plus* ·4843 or 4·843.

Table showing the number of years given by each planet in the अंशायुर्दाय (Amsayurdaya).

Sun	...	16·2502
Moon	...	1·8778
Mars	...	11·1978
Mercury	...	14·9717
Jupiter	...	·8335
Venus	...	5·0840
Saturn	...	5·8146
Lagna	...	4·8431
Total	...	60·8727

It may be interesting to note here that the native actually lived for sixty years, eight months and seventeen days. He died on the 17th January 1914.

Total 60·8727 = 60 years, 10 months and 14·172 days.

The total षड्बल (Shadbala) of the Lagna has been found to be 9·133 Rupas while the corresponding figures for the Sun and the Moon are 9·015 and 8·197 respectively: so that the Lagna is the strongest. The अंशायुर्दाय (Amsayurdaya) given above is the most appropriate for the horoscope taken for illustration. For exemplifying the other kinds of आयुर्दाय (Ayurdaya) dealt with in the succeeding slokas of this chapter let us for convenience use the same horoscope.

नवेन्दवो बाणयमाः शरक्ष्मा दिवाकराः पञ्चभुवः कुपक्षाः ।
नखाश्च भास्वत्प्रमुखग्रहाणां पिण्डाश्रयाब्दा निजतुङ्गगानाम् ॥१९॥

Sloka 19. The aggregate number of पिण्डायुर्दाय (Pindayurdaya) years assigned to the Sun and other planets in their highest exaltation point are respectively 19, 25, 15, 12, 15, 21 and 20.

Cf. बृहज्जातक

मययवनमणित्थशक्तिपूर्वैर्दिवसकरादिषु वत्सराः प्रदिष्टाः ।
नवतिथिविषयाश्विभूतरुद्रदशसहिता दशभिः स्वतुङ्गभेषु ॥

Also होरामकरन्द

नवतिथिशरदस्रा पञ्चरुद्रा दिशः स्युर्दशभिरिह समेताः पिण्डवर्षाणि सूर्यात् ॥

Also सारावली

एकोनविंशतिर्भानोः शशिनः पञ्चविंशतिः ।
तिथयः क्षितिपुत्रस्य द्वादशैव बुधस्य तु ॥
गुरोः पञ्चदशाब्दानि शुक्रस्याप्येकविंशतिः ।
विंशती रविपुत्रस्य पिण्डायुः स्वोच्चसंस्थिते ॥

Also केशवपद्धति :

गोऽब्जास्तत्वतिथिप्रभाकरतिथिस्वर्गा नखाः पैण्डजे ॥

The figures given for the several planets in this sloka are also helpful to find out the approxinate income or salary of a person.

निजोच्चशुद्धः खचरो विशोध्यो भमण्डलात्षड्भवनोनकश्चेत् ।
यथास्थितः षड्भवनाधिकश्चेत् कलीकृतः संगुणितो निजाब्दैः ॥२०॥
तत्र खाभ्ररसचन्द्रलोचनैरुद्धृते सति यदाप्यते फलम् ।
वर्षमासदिननाडिकादिकं तद्धि पिण्डभवमायुरुच्यते ॥ २१ ॥

Slokas 20-21. Subtract the figures of a planet from those denoting its highest exaltation point. If the result is less than 6 signs, subtract it from 12 signs. But if the exaltation point *minus* the planet should exceed 6 signs, keep it as it is; reducing the same to minutes, multiply this by the planet's years. Divide the product by 21,600. The quotient represented by years, months, days, etc., is called the पिण्डायुस (Pindayus) of the planet.

Subtracting the figures for the Sun, *viz.*, 0-17-43-30 from his highest exaltation point 0-10-0-0, we get 11-22-16-30 which is greater than 6 signs and so should be kept as it is. Reducing the same to minutes we get 21136·5. The आयुस् (Ayus) contributed by the Sun therefore is $\frac{21136 \cdot 5}{21600} \times 19$ or 18·5923 years. Similarly for other planets.

To find the income or salary.— Find the lord of the 10th house or planet in the 10 house (or that planet which is near or approaching the Meridian). The figure indicated by the said planet gives the approximate income.

In the given example, the Moon is in the 10th house and is stronger than the lord of that house. His quota of Ayus in years is ·698595 × 25 or 17·4648. The native's income must therefore approximate 17½ or 175 or 1750 as the case may be.

The following table represents the पिण्डायुर्दाय (Pindayurdaya) due to the several significators prior to making the prescribed reductions:—

			Years
The Sun	...	...	18·5923
The Moon	...	...	17·4648
Mars	...	...	12·6425
Mercury	...	...	6·3076
Jupiter	...	...	8·8992
Venus	...	...	20·0055
Saturn	...	...	10·4404

The Ayus for the Lagna in the पिण्डायुर्दाय (Pindayurdaya) should be derived in the same way as in the अंशायुर्दाय (Amsayurdaya) *vide* sloka 35. The Lagna is 0-14-31-46. Therefore the

आयुष्कलाः (Ayushkalas) are 871·76. Dividing this by 200, we get the Ayus of the Lagna to be 4·3588 years. Since the Lagna is strong we have to add to this result 4·3583 years (*vide* sloka 35). The total number of years derived from the Lagna will therefore be 8·7176. But दिवाकरदैवज्ञ (Diwakara Daivagna) in his commentary on the 24th sloka of the केशवपद्धति (Kesavapaddhati) quotes approvingly the following reading of the 35th sloka:—

आयुष्ष्वथैतेष्वबलाढ्यलग्ने विहाय राशीन् कृतलिप्तिकेऽत्र ।
भक्ते द्विशत्या फलमब्दपूर्वं यत् स्याद्विलग्नायुषि तच्च योज्यम् ॥

and explains अबलाढ्यलग्ने as अबले बलाढ्ये वा लग्ने, *i.e.*, in a Lagna whether weak or strong. And लग्नायुषि he explains as importing लग्नायुर्निमित्तम्, *i.e.*, for the Ayus of the Lagna The sloka with the above reading as interpreted by दिवाकरदैवज्ञ (Diwakara Daivagna) would therefore mean

"In these three Ayurdayas, *viz.*, पिण्डायुर्दाय (Pindayurdaya), निसर्गायुर्दाय (Nisargayurdaya) and जीवशर्मायुर्दाय (Jeevasarmayurdaya), omit the signs and take only the degrees, etc., in the Lagna; then reduce these to minutes and divide the same by 200. The resulting quotient will represent the number of years due to the Lagnayus."

According to this interpretation, Lagnayus works only to 4·3588 years. And दिवाकरदैवज्ञ (Diwakara Daivagna) adds that the interpretation is largely accepted.

Let us now consider the several reductions enjoined.

First the चक्रपातार्द्धहानि (Chakrapatardhahani). It has already been shown that the Sun and Saturn are not liable to this reduction as Lagna *minus* each of these planets exceeds 6 signs. The गुणकाः (Gunakas) for चक्रार्द्धहानि (Chakrardhahani) in the case of Mars, Mercury, the Moon, Jupiter and Venus are to be determined in the same way as was done in the अंशायुर्दाय (Amsayurdaya), *vide* note to slokas 13, 14 and 15 *supra*. These गुणकाः (Gunakas) are ·445 fo Mars; ·833 for the Moon; 661 for Mercury; ·887 for Jupiter and ·992 for Venus. Mercury being in the same house with Mars that is more powerful, does not suffer चक्रार्द्धहानि (Chakrardhahani), *Vide* sloka 24, *infra*.

The following table represents the पिण्डायुर्दाय (Pindayurdaya) due to the several significators after the चक्रार्द्धहानि (Chakrardhahani) is made:—

The Sun	18·5923	years	Jupiter	7·8936	years
The Moon	14·5481	,,	Venus	19·8455	,,
Mars	5·6259	,,	Saturn	10·4404	,,
Mercury	6·3076	,,	Lagna	4·3588	,,

केशवपद्धतिः—

स्वोच्चोनोद्यचरोङ्गभात्समधिको ग्राह्योल्पकोनर्कभं तद्भागाः ॥

त्र्यंशकं हरति शत्रुभे ग्रहः स्वायुषोऽत्र न तु वक्रचारगः ।
सूर्यलुप्तकिरणोर्द्धहारकः प्रोज्झ्य भार्गवदिनेशनन्दनौ ॥ २२ ॥

Sloka 22. A planet loses ⅓ of its पिण्डायुस् when it is in the house of a natural enemy. But this does not happen when the planet is in its retrograde motion. When it is eclipsed by the Sun, it loses ½ of its आयुस् (Ayus). Venus and Saturn are to be exempted from the operation of this last rule.

In the example horoscope it will be noted that Saturn must suffer a reduction by a third of its Ayus for its position in a house owned by his natural enemy.

There is no अस्तङ्गतहानि (Astangatahani) as Venus and Saturn which are the only two planets liable to this reduction in the horoscope have both been exempted from the operation of this rule.

The word वक्रचारगः in the text is interpreted by some as referring to Mars. But this is not accepted by the majority.

Cf. श्रीधर

वक्रचारं विना त्र्यंशं शत्रुराशौ हरेद्ग्रहः

A planet is said to be eclipsed when he disappears within a particular limit from the Sun, his light being then overpowered by that of the Sun. This limit in the case of the several planets is as follows :—

The Moon when within 12° from the Sun.
Mars when within 17° ,,
Mercury when within 14° ,,

but when retrograde	12°	from the Sun
Jupiter when within	11°	,,
Venus when within	10°	,,
but when retrograde	8°	,,
Saturn when within	15°	,,

खेचरो जायते योऽर्द्धत्र्यंशयोरपहारकः ।
आयुषः स हरेदर्द्धं त्र्यंशं शुक्रशनैश्चरौ ॥ २३ ॥

Sloka 23. When a planet being eclipsed by the Sun in the house of its natural enemy is liable to lose ⅓ as well as ½ of its Ayurdaya, it suffers the loss of half the आयुस् (Ayus) only. Venus and Saturn in this position withhold a third of their respective Ayus.

This sloka is taken from the यवनजातक.

Cf. also गर्ग.

धुवाय हानिः कर्तव्या ततोऽन्यासु बहुष्वपि ।
प्राप्तास्वेकैव कर्तव्या या स्यात्तासु महत्तरा ॥

Also केशवपद्धति:

......द्यचरोऽरिभे यदि गुणांशोना विना वक्रगम् ।
द्व्याप्ता अस्तमिते विना शनिसितौ हानिद्वयेत्राधिकै-
कार्थोपिण्डनिसर्गजीवगादिते चक्रार्द्धहानिर्भवेत् ॥२१॥

चक्रार्द्धहानौ बहुषु द्वयोर्वा खेचारिणोरेकगृहस्थयोस्तु ।
सत्याभिधानस्य मतेन सत्यं स्वांशं हरत्येव बलोत्कटो यः ॥ २४ ॥

Sloka 24. When two or more planets happen to be in one and the same Rasi and the process of चक्रार्द्धहानि (Chakrardhahani) has to be gone through in respect of all of them, it is enough if the reduction is effected for the planet which has predominant strengh.

The views of सत्याचार्य (Satyacharya) on this point are quite correct.

Cf. जातकपारिजात

एकर्क्षोपगतानां यो भवति बलाधिको विशेषेण ।
क्षपयति तथोक्तमंशं स एव नान्योऽपि तत्रस्थः ॥

When several planets are in one house, only one planet that is pre-eminently strong and no other causes the loss of Ayurdaya portion in the way described (*i.e.*, in the Chakrardhahani process).

हरयुतिर्विहृता ग्रहसंख्यया स हि हरोऽपचयश्च ततः फलम् ।
अधिकवीर्यवतोऽम्बरचारिणो निगदतीति मुनिः किल देवलः ॥२५॥

Sloka 25. The sage देवल (Devala) expressly lays down this rule—Add the several divisors of the planets that may be in one राशि and divide the sum by the number of the planets. The quotient will be the स्फुट (Sphuta) divisor. Divide the Ayushkalas (आयुष्कल) of the predominant planet by this divisor and make the reduction enjoined in sloka 15.

According to the sage देवल's (Devala's) view expressed in this sloka, the divisors of Mars and Mercury who are in the 12th भाव (bhava) should be added and the result divided by 2. The स्फुट (Sphuta) divisor will thus be ½ ('554 *plus* '338) or '446. The गुणक (Gunaka) will then be'554.

लिप्तीभूतैर्लग्नभागैर्निहन्यादायुर्दायं खेचराणां पृथक्स्थम् ।
व्योमाकाशत्विन्दुपक्षैर्भजेत् तत् स्वायुर्दायाच्छोध्यमब्दादिलब्धम् ॥
एतत्क्रूरे लग्नगे सौम्यदृष्टे तस्मादायात्तत्फलार्द्धं विशोध्यम् ।
एतद्दायेनांशसंज्ञे विधेयं पिण्डायुर्वत्कर्म नैसर्गिकेऽपि ॥ २७ ॥

Slokas 26.27. Convert the degrees and portions thereof in the Lagna to minutes (the number representing integral signs being left out); and multiply herewith the आयुर्दाय (Ayurdaya) of the planets separately. Divide the product by 21,600. The quotient representing years, etc., found for each planet must be subtracted from its आयुर्दाय (Ayurdaya). This reduction is enjoined when a malefic planet occupies the Lagna. But if the malefic planet be aspected by a benefic one only half the result obtained by the above process for each planet is to be

subtracted from its आयुर्दाय (Ayurdaya). This reduction does not apply to the अंशायुर्दाय (Amsayurdaya). The process in the नैसर्गिकायुर्दाय (Naisargikayurdaya) is also the same as in the पिण्डायुर्दाय (Pindayurdaya)

केशवपद्धतिः—

दायांशायुसदां पृथक्तनुलवादिघ्नाः खषड्घ्नयुद्धृता ।
आप्त्योनास्तनुगे खले च यदि सद्दृष्टेन्दुधाथापरे ॥
निघ्न्य प्रोदयभावजेन तनुगोग्रो चेद्विलिप्तस्य त-
त्साम्ये पुष्टफलेन नेति तनुपेस्मिन्नांशजेसौ क्रिया ॥ २२ ॥

The पिण्डायुर्दाय (Pindayurdaya) years already given in the notes to slokas 19—21 *supra* must be subjected to a further reduction, *viz.*, क्रूरोदयहरण on account of the rising of the malefics, *viz.*, the Sun and Saturn. And as these significators are at the same time favourably aspected by the Moon and Jupiter, the years in question should be diminished by

$$\frac{871{\cdot}76}{21600} \times \tfrac{1}{2} \text{ or } {\cdot}02017$$

of their आयुर्दाय (Ayurdaya)

Thus the reduced Ayus due to the Sun is ·97982 × 18·5923 or 18·2173 years.

The following table represents the पिण्डायुर्दाय (Pindayurdaya) due to the several significators after making all the necessary reductions :—

The Sun	...	18·2173	years.
The Moon	...	14·2547	„
Mars	...	5·4528	„
Mercury	...	6·1804	„
Jupiter	...	7·7349	„
Venus	...	19·4455	„
Saturn	...	6·8204	„
Lagna	...	4·2712	„
	Total ...	82·3772	years.

नखाः शशी द्वौ नवकं धृतिश्च कृतिः खबाणा रविपूर्वकाणाम् ।
इत्थं निरुक्ता क्रमशो ग्रहाणां नैसर्गिके ह्यायुपि वर्षसंख्या ॥ २८ ॥

Sloka 28. 20, 1, 2, 9, 18, 20 and 50 are the number of years prescribed respectively for the Sun and other planets in the नैसर्गिकायुर्दाय (Naisargikayurdaya).

होरामकरन्द

भूरिन्दोर्द्वितयं कुजस्य शरदो नन्दाविदो विंशतिः
शुक्रस्याश्रयमो गुरोर्धृतिरिनस्यार्कैः खबाणाः क्रमात् ।
दैवज्ञैरुदिता निसर्गजनिता एता दशास्तत्फलं
तेषामेव दशासु तत्समयजा कुर्वन्ति पुष्टं फलम् ॥

सारावली.

विंशतिरेकं द्वितयं नव धृतिरिह विंशतिश्च पञ्चाशत् ।
वर्षाणामपि संख्याः सूर्यादीनां निसर्गभवाः ॥

केशवपद्धतिः—

नैसर्गे नखभूद्विगो धृतिनखाः पञ्चाशदर्काद्गुणाः ।
दायांशाः स्वगुणैर्हता हि भगणांशाप्त्या समाद्यायुषी
स्वर्गाद्याश्च समादिजैवमिभहृत्स्वांशैर्घटीष्वन्वितम् ॥ २३ ॥

The following table represents the निसर्गायुर्दाय (Nisargayurdaya) due to the several significators after making all the necessary reductions:—

Significators			Years
The Sun	...	...	19·1765
The Moon	...	...	0·5702
Mars	...	...	0·7295
Mercury	...	...	4·6352
Jupiter	...	...	9·3219
Venus	...	...	18·5206
Saturn	...	...	17·0510
Lagna	...	...	4·2707
	Total	...	74·2756

अंशोद्भवं लग्नबलात्प्रसाध्यमायुश्च पिण्डोद्भवमर्कवीर्यात् ।
नैसर्गिकं चन्द्रबलाधिकत्वे क्रमस्त्रयाणामथ वीर्यसाम्ये ॥ २९ ॥

Sloka 29. अंशायुर्दाय (Amsayurdaya) is to be calculated upon the predominance of the strength of the Lagna; पिण्डायुर्दाय (Pindayurdaya) upon the Sun's superiority in strength and नैसर्गिकायुर्दाय (Naisargikayurdaya) when the Moon's power is strongest.

केशवपद्धतिः

अंशायुश्च तनाविनोऽधिकबले पैण्डं निसर्गं विधौ ॥

Also सारावली

अंशोद्भवं विलग्नात्पैण्डं भानोर्निसर्गजं चन्द्रात् ।
एतेषां यो बलवानेकतमं तस्य चिन्तयेदायुः ॥

अंशोद्भवं लग्नबलेन हन्यात् पिण्डाख्यमायुश्च बलेन भानोः ।
नैसर्गिकं चन्द्रमसो बलेन सर्वाण्यथैकत्र निधापयेत ॥ ३० ॥
विलग्नतिग्मांशुहिमद्युतीनां हरेद्बलैक्येन ततो यदाप्तम् ।
वर्षाद्यमायुस्तदिदं स्फुटं स्याच्छ्रीनीलकण्ठादय एवमूचुः ॥ ३१ ॥

Slokas 30-31. But when the three are of equal strength, multiply the अंशायुर्दाय (Amsayurdaya) by the strength of the Lagna, पिण्डायुर्दाय (Pindayurdaya) by that of the Sun, नैसर्गिकायुर्दाय (Naisargikayurdaya) by that of the Moon and make a sum of the products. Divide this by the sum of the strengths of the Lagna, the Sun and the Moon. The quotient in years, months, etc., will be the rectified आयुस् (Ayus). The illustrious नीलकण्ठ (Neelakanta) and other eminent authorities have declared to this effect.

केशवपद्धतिः—

स्याच्चेत्तुल्यबलं द्वयोर्युतिदलं तज्जायुषोश्चेत्त्रयः ।
त्र्यायूंषि त्रिबलैर्निहत्य च युतिर्वीर्यैक्यहृद्वा त्रिजा-
युर्युत्या त्रिलवोथ जैवमुदितं चेद्धीनवीर्यास्त्रयः ॥ २५ ॥

Also सारावली

लग्नदिवाकरचन्द्रास्त्रयोऽपि बलारिक्तता यदायान्ति ।
परमायुषः स्वरांशं ददति खगा जीवशर्मोक्तम् ॥

महालुगिपद्धतिः

यदा त्रयाणामपि वीर्यसाम्यं येषां द्वयोः स्याद्यदि वीर्यसाम्यम् ।
तदा तदायुः स्वबलेन निघ्नमेकीकृतं यद्बलयोगभक्तम् ॥
पृथक् पृथक् व्योमसदा तदायुः श्रीनीलकण्ठादय आहुरेवं ।
यदायुरैक्यं ग्रहसंख्ययाप्तं तच्छ्रीधराचार्यमतं निरुक्तम् ॥

Also दामोदरपद्धतिः

लग्नार्कचन्द्रा यदि वीर्ययुक्तास्तदा विलग्नस्य बलेन हन्यात् ॥
अंशायुरर्कस्य बलेन पैण्डं नैसर्गिकं चान्द्रमसो बलेन ।
सावर्ण्यथैकत्र विधाय तानि बलैक्यभक्तानि समानिकं यत् ॥
फलं च मिश्रायुरिदं द्वयोर्वा बलैक्यतो चोभयवीर्यसाम्यैः ।
श्रीजीवशर्मा मतिमान्यथैवम् ॥

लग्नबल (Lagnabala) multiplied by the years obtained through the अंशायुर्दाय (Amsayurdaya) method is

9·133 × 60·8727 or 555·9503691.

सूर्यबल (Sooryabala) multiplied by the years obtained through the पिण्डायुर्दाय (Pindayurdaya) method is

9·015 × 82·3772 or 742· 6304580

चन्द्रबल (Chandrabala) multiplied by the years obtained through the निसर्गायुर्दाय (Nisargayurdaya) method is

8·197 × 74·2756 or 608·8370932

The sum of the above three products is 1907·4179203.

The sum of the strengths of the Lagna, the Sun and the Moon is 26·345.

The rectified आयुस् (Ayus) according to नीलकण्ठ's (Neelakanta's) is $\frac{1907 \cdot 4179203}{26 \cdot 345}$ or 72·4015 years.

लग्नसूर्यशशिनो बलशून्याः स्युर्यदाऽत्र परमायुरगांशम् ।
सर्व एव खचरा ददतीदं जीवशर्मगदितं हि तदायुः ॥ ३२ ॥

Sloka 32. When the Lagna, the Sun and the Moon are devoid of strength (*i.e.*, when their strength is less than 3 Rupas), each of the planets gives the **आयुस** (Ayus) mentioned by **जीवशर्मन्** (Jeevasarman) which at its maxi-

mum is $\frac{1}{7}$th of the maximum life-period, *viz.*, 120 years and 5 days.

बृहज्जातक

स्वमतेन किलाह जीवशर्मा ग्रहदायं परमायुषः स्वरांशम् ॥

By the words स्वमतेन (Swamathena), Varahamihira means that Jeevasarman (of the Bengal School) stands alone unsupported so far as his method of Ayurdaya is concerned.

A planet is said to be weak when its strength is less than 3 Rupas.

Cf. दामोदरपद्धतिः

रूपत्रयाल्पं किल षड्बलैक्यं भवेद्विलग्नस्य खगस्य यस्य ।
स्वस्वामिना नो सहितो न दृष्टो स हीनवीर्यः कथितो मुनीन्द्रैः ॥

Also केशवपद्धति :

स्वाल्हिप्ताः खनखोद्धृता विभतनोर्वर्षादि पैण्डात्त्रिके
लग्नायुर्निखिलैस्तदंशकसमं कैश्चिद्भतुल्यं स्मृतम् ।
यस्येशोधिबलंस्तदेव हि परैस्तेनाढ्यमन्यैर्यदं-
शायुर्वस्त्वथ चांशतुल्यमखिलोक्तं ग्राह्यमेवादिमम् ॥ २४ ॥

ऽयल्पे हीनबलो बली षडधिके वीर्यो ग्रहश्चोदयो
भिन्नं स्वस्वमते स्मृतायुरिति यत्प्राज्ञैर्व्यवस्थापितम् ।
अंशायुर्बहुसंमतं भवति यत्सत्यं च सत्योदितम् ॥

ग्रहः स्वोच्चहीनः स चेत् षड्भहीनो-
भचक्राद्विशोध्योऽथ भागीकृतोऽसौ ।
कुवेदर्तुनागैर्हतो वेदखाक्षै-
र्विभक्तो दिनाद्यं भवत्येवमायुः ॥ ३३ ॥

अहोभ्यः खरामैर्हृतेभ्योऽथ मासाः पतङ्गैश्च तेभ्यो भवेयुस्तदाब्दाः ।
भचक्रार्द्धहान्यादिकोन्यो विधिर्यः स पिण्डोद्भवे यद्वदुक्तस्तथैव ॥३४

Slokas 33–34. When a planet subtracted from its exaltation portion is less than 6 signs, it is to be subtracted from 12 signs. The result is to be reduced to degrees and multiplied by 8641 and the product divided by 504. The result will be the आयुस् (Ayus) in days, ghatikas, etc.

When the days are divided by 30, we shall get months; and dividing the months by 12, we shall get years. The 4 reductions (*viz.*, चक्रार्द्धहानि:, शत्रुक्षेत्रहानि:, अस्तंगतस्य हानि:, पापे लग्नगते हानि:) are to be made exactly as prescribed in the पिण्डायुर्दाय (Pindayurdaya).

जीवशर्मन्

सप्तदशैको द्वियमौ वसवो वेदाग्नयो ग्रहेन्द्राणाम् ।
वर्षाण्युच्चस्थानां नीचस्थानामतोऽर्द्धं स्यात् ॥
मध्येऽनुपाततः स्यादानयनं शेषमत्र यत्किञ्चित् ।
पिण्डायुष इव कार्यं तत्सर्वं गणिततत्त्वज्ञैः ॥

According to जीवशर्मन् (Jeevasarman), the Ayus assigned to each significator is $\frac{1}{7}$th of 120 years 5 days or 17 years, 1 month, 22 days, 8 ghatikas and 34·3 vighatikas and it works to 8641÷504 thus: The परमायुस् (Paramayus) for a human being is 120 years and 5 days, (*Vide* Brihat Jataka VII-5)$=120\frac{5}{360}$ years$=120\frac{1}{72}$ years. This is contributed by all the 7 planets.

Each planet therefore contributes $\frac{1}{7}$ of $120\frac{1}{72}$ years$=\frac{8641}{504}$ years.

स्वोच्चशुद्धो ग्रहः शोध्यः षड्भादूनो भमण्डलात् ।
तद्भागाः शशिषड्भोगि (८६४१) हतावेदाभ्रसायकैः (५०४) ॥
भक्ता दिनादि यल्लब्धं यदायुर्जीवशर्मजम् ।
दिनैस्तु त्रिंशता मासा मासेभ्यो रविभिः समाः ॥

आयुस्त्वथैतेषु बलाढ्यलग्ने त्यक्त्वा तु राशीन् कृतलिप्तिकेऽत्र ।
भक्ते द्विशत्या फलमब्दपूर्वं यत् स्याद्विलग्नायुषि तच्च योज्यम् ॥ ३५

Sloka 35. In the 3 Ayurdayas, *viz.*, पिण्डायुर्दाय (Pindayurdaya), निसर्गायुर्दाय (Nisargayurdaya) and जीवशर्मायुर्दाय (Jeevasarmayurdaya), the आयुस् (Ayus) for the Lagna is to be worked just as in the अंशायुर्दाय (Amsayurdaya). But when the Lagna is strong (*i. e.*, when its strength exceeds 6 Rupas) convert only the degrees, etc., contained therein into minutes, the integral signs being left out. Divide this by 200; the quotient in the form of years, etc., should be added to the लग्नायुस् (Lagnayus).

For a different reading of this sloka see notes on slokas 20-21, p. 93, *supra*.

Three different views are held as to what constitutes लग्नायुस्—

(1) the first view is that लग्नायुस् (Lagnayus) is merely the number of years, etc., corresponding to the Nirayana Longitude of the ascendant (*vide* Jatakaparijata V. 15);

(2) the second view is that Lagnayus is the number of years corresponding to the number of the Navamsas of the rising sign which are above the horizon; (*vide* Brihat Jataka VII-2);

(3) the third view is that Lagnayus is to be computed after (1) when the lord of the Lagna is very strong; and after (2) when the ruler of the Navamsa is stronger than the lord of the Lagna.

The commentator of Kesavapaddhati endorses only the second view in his interpretation of sloka 35 dealt with above. The same view is also upheld by दामोदर (Damodara) who says:—

विहाय राशीन् खखनेत्रभक्ता लिप्ता गणादब्दमुखं यदाप्तम् ।
आयुर्विलग्नस्य विधेयमेवं पैण्डे निसर्गे किल जैवसंज्ञे ॥

Cf. further लघुपद्धतिः

लग्नं राशिविवर्जितं कृतकलं खाभ्राश्विभिर्भाजये-
द्वर्षाद्यं कथितं तदायुरिति-

Also श्रीधर

दायः स्यादंशतुल्यं पैण्डे नैसर्गसंज्ञके ॥

It will therefore be seen that the second view receives general assent. The first view is mentioned by Varahamihira *Cf.* बृहज्जातक VII, 2:—

होरात्वंशप्रतिममपरे राशितुल्यं वदन्ति ॥

The third is known to Kalyanavarman; *cf.* सारावली.

लग्नदायांशतुल्यः स्यादन्तरे चानुपाततः ।
तत्पतौ बलसंपन्ने राशितुल्यं स्वभाधिपे ॥

गुणाकर (Gunakara) also says in his होरामकरन्द

अंशेश्वरे बलिनि भागसमाः समाः स्युः
पत्यौ गृहस्य सबले भवनप्रमाणाः ।
मध्येऽनुपातविधिरत्र विलग्नदाये ॥

But Sripathi's view is different from all these and it, the reader may be reminded, is to be found in sloka 18 *ante*; sloka 35 is translated in the light of this view. What sense the sloka will bear according to दिवाकरदैवज्ञ (Diwakara Daivagna) has also been indicated already.

लग्नार्कयोरर्कशशाङ्कयोश्च लग्नोडुपत्योर्यदि वीर्यसाम्यम् ।
तदायुषोरैक्यदलं भवेद्यत् तच्छ्रीधराद्यैः स्फुटमायुरुक्तम् ॥ ३६ ॥

Sloka 36. When there is an equality of strength between the Lagna and the Sun, the Sun and the Moon, or the Lagna and the Moon, find the sum of the Ayurdayas of the equally matched pair and take half of it. This will be the rectified आयुस (Ayus) as declared by श्रीधर (Sridhara) and others.

In this sloka the author treats of what is known as मिश्रायुर्दाय (Misrayurdaya) already referred to in the introductory note to this Adhyaya. It consists of four varieties, *viz.*:—When there is equality of strength (1) between the Lagna and the Sun, (2) between the Lagna and the Moon, (3) between the Sun and the Moon and (4) among the Lagna, the Sun and the Moon.

What has been expressed by श्रीपति (Sripati) in this sloka as the view of श्रीधर (Sridhara) and others has been contradicted by दिवाकरदैवज्ञ (Diwakara Daivagna) thus:—

"यत्तु द्व्यायुर्योगार्द्धं त्र्यायुस्तृतीयांशो वा कार्यस्तच्छ्रीधराचार्यसंमतं मिश्रायुरिति श्रीपतिनोक्तं तदशुद्धम्। यत आह श्रीधराचार्यः ॥

अंशायुर्लग्नवीर्येण पैण्डं भानोर्निसर्गजम् ।
हन्याच्चान्द्रेण सर्वाणि संयोज्यैकत्र भाजयेत् ॥
लग्नार्कचन्द्रवीर्याणां संयोगेन स्फुटं फलम् ।
वर्षादिकं भवेदायुः श्रीधराचार्यसंमतम् ॥" इति.

ये धर्मकर्मनिरता विजितेन्द्रिया ये
ये पथ्यभोजनजुषो द्विजदेवभक्ताः ।
लोके नरा दधति ये कुलशीललीलां
तेषामिदं कथितमायुरुदारधीभिः ॥ ३७ ॥

Sloka 37. This आयुस् (Ayus) has been declared by wise men in respect to those who are engaged in the practice of virtuous actions, who keep their senses under control, who eat wholesome diet, who are devoted to Brahmins and the Gods, and who preserve the noble traditions and graceful manners characteristic of their families in this world.

केशवपद्धतिः—

स्याद्धर्मिष्ठसुशीलपथ्यसुभुजां न स्यादिदं पापिनाम् ॥ २६ ॥

Also सारावली

पथ्याशिनां शीलवतां नराणां सद्वृत्तभाजां विजितेन्द्रियाणाम् ।
एवं विधानामिदमायुरत्र चिन्त्यं सदा वृद्धमुनिप्रणीतम् ॥

ये पापलुब्धाश्चौरा ये देवब्राह्मणनिन्दकाः ।
बह्वाशिनश्च ये तेषामकालमरणं ध्रुवम् ॥ ३८ ॥

इति श्रीपतिविरचितायां जातकपद्धता-
वायुर्दायाध्यायः पञ्चमः

Sloka 38. Premature death overtakes those who are sinful, covetous and thievish, who revile Gods and Brahmins, and who are addicted to gluttony.

Kesava adds

हानिर्यास्तमितेऽरिभेप्यनुमतांशोत्थेऽल्पबुद्ध्या न त-
द्यस्माच्चेष्टिक आश्रयेऽस्ति निखिलैः पिण्डादिपूक्ता ततः ।
आयुः सौरमिदं यतोऽङ्गगणना सौरात्ततः सूरिभिः
प्रोक्तं सत्यमसद्यदल्पकथितं नाक्षत्रकं सावनम् ॥ २७ ॥

He also states in the sloka overleaf the total life-period of some of the animals other than human beings and the method to be adopted for calculating their longevity.

पञ्चाहं नखभूसमा नृकरिणां व्याघ्राद्यजादेर्नृपा
गोकाल्योश्च जिनास्तथोष्ट्रखरयोस्तत्वानि सूर्याः शुनाम् ।
अश्वायुः परमं रदा नृवदिहानीयायुरेषां परा-
युर्निघ्नं नृपरायुषा च विहृतं तेषां स्फुटायुर्भवेत् ॥ २८ ॥

The full period of life in the case of men and elephants is given as 120 years and 5 days; while in that of horses it is 32 years. It is 25 in the case of asses and camels, and 24 for bulls and buffaloes. 16 years are allotted for tigers, etc., sheep and the like, and 12 for dogs.

For more details, see Jatakaparijata V-40-44.

In the case of animals other than human beings, calculate the Ayurdaya as you do for a man, and get the Ayurdaya of the animal required by rule-of-three process. Thus, suppose it is required to find the longevity of a dog. Cast the horoscope of the dog, and calculate the Ayurdaya in the way described above and say you get 90 years. The correct Ayus of the dog will be $\frac{12 \text{ years} \times 90}{120 \text{ years } \& \text{ } 5 \text{ days}}$ or 9 years roughly.

End of the Fifth Adhyaya.

षष्ठोऽध्यायः

भवन्ति चेज्जन्मनि रिष्टयोगा न स्यात्तदायुर्गणितागतं हि ।
स्याद्रिष्टभंगादथ रिष्टभङ्गे विधीयते सम्प्रति निर्णयोऽयम् ॥ १ ॥

Adhyaya 6.

Sloka 1. The age accruing by the computation (treated of in the foregoing chapter) may not be possible if there be harmful planetary positions in the horoscope. The age got (by means of reckoning) becomes possible from the existence of any circumstance which undoes the harmful planetary position. The following pronouncement is made in regard to it (रिष्टभङ्ग-Rishtabhanga)

It has already been stated in the introductory note to the previous Adhyaya that योगजायुस् (Yogajayus) stands on a quite different footing from गणितगतायुस् (Ganithagathayus) and cannot therefore be computed by mathematical calculations, and रिष्टजायुस् (Rishtajayus) is only one of the varieties of the same. The author says that गणितगतायुस् (Ganithagathayus) will be possible in some of these रिष्टज (Rishtaja) cases on account of the existence of some influence which nullifies the रिष्टयोग (Rishtayoga).

In many horoscopes planets occupy evil places and thereby destroy the term of longevity (आयुर्दाय-Ayurdaya) which may otherwise be predicted to the native. For instance, in the horoscope of a child, the Moon in the 6th or the 8th house when aspected by malefics, etc. quickly brings about the death of the child (*vide* जा. पा., IV. 35). In order therefore to know whether the गणितागतायुस् (Ganithagathayus) will apply to this case, the planet or planets causing the रिष्ट (Rishta) have first to be carefully ascertained. If there are many planets causing the रिष्ट (Rishta), only the strongest of the lot must be regarded as the रिष्टकर (Rishtakara).

यच्छुभाशुभबलान्तराद्बलं रिष्टभंगकरखेटयोः पुनः ।
सैकवर्गदलहृद्धसंज्ञकं तद्दलं भवति शेषवर्गजम् ॥ २ ॥

Sloka 2. The balance of strength which the रिष्टकर (Rishtakara) and the भङ्कर (Bhangakara) planets may severally have as a result of the difference struck between their respective forces of good and evil—this balance of strength divided by 4 is to be put down in the Rasi column of the सप्तवर्ग (Saptavarga) table. A half of this is to be entered in each of the remaining Vargas.

रिष्टकर (Rishtakara)=causing misfortunes. भङ्कर (Bhangakara) =counteracting the above.

The Sun's इष्टषड्बल (Ishtashadbala) is 7·933 (p. 63 *supra*)
His कष्टषड्बल (Kashtashadbala) is 0·811.
The difference is +7·122.

A fourth of this is +1·780. This should be put down against गृह (Griha) and ½ of 1·780 or ·890 against होरा (Hora) and other Vargas under that planet.

The following table represents the residual strengths of the several planets computed in accordance with this sloka (इष्ट-Ishta is *plus* and कष्ट-Kashta is *minus*) : –

Planets	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Rasi ...	+1·780	-0·176	-0·317	-0·374	-0·052	-0·168	-0·860
Hora ...	+0·890	-0·088	-0·159	-0·187	-0·026	-0·084	-0·430
Drekkana ...	+0·890	-0·088	-0·159	-0·187	-0·026	-0·084	-0·430
Saptamsa ...	+0·890	-0·088	-0·159	-0·187	-0·026	-0·084	-0·430
Navamsa ..	+0·890	-0·088	-0·159	-0·187	-0·026	-0·084	-0·430
Dwadasamsa ..	+0·890	-0·088	-0·159	-0·187	-0·026	-0·084	-0·430
Trimsamsa ...	+0·890	-0·088	-0·159	-0·187	-0·026	-0·084	-0·430

Cf. also श्रीधराचार्यः

गृहादिका (७) वर्गसंख्या रूपयुक्ताद्धिता तदा ।
रिष्टाधीशबलं भक्तं भङ्गनाथबलं च यत् ॥
स्याद्राश्याख्यं तथान्येषां वर्गाणां तद्दलं बलम् ।
राश्यादिवर्गनाथानां बलैराहत्य तद्बलम् ॥
सर्वं वर्गबलं तन् स्याद्रिष्टतद्भङ्गनाथयोः ।

भादिवर्गपतिवीर्यसङ्गुणं जायते बलमरिष्टकारिणः ।
रिष्टभङ्कुरपि सप्तवर्गजं तद्धि सर्वबलसंयुतिस्तयोः ॥ ३ ॥

Sloka 3. When the strength of the रिष्टकर (Rishtakara) planet entered in the Rasi and other varga columns of the सप्तवर्ग (Saptavarga) table (as directed in the preceding sloka) is multiplied into the total षड्बल (Shadbala) of the lords of those respective vargas, its totality is ascertained. The strength of the रिष्टभङ्गकर (Rishta Bhangakara) planet entered in the सप्तवर्ग (Saptavarga)

table should be similarly manipulated to get its whole amount.

The Sun's strength due to Rasi is 1·780 and to Hora and the other Vargas ·890 each. The lord of the Rasi occupied by the Sun is Mars and his षड्बल (Shadbala) is 7·731. Consequently the product of 1·780 and 7·731 should be entered against the राशिवर्ग (Rasivarga). As the Sun is in the Moon's Hora, the product of ·890 and 8·197 should be entered against the होरावर्ग (Horavarga). The Sun is in his own द्रेष्काण (Drekkana) and hence ·890 × 9·015 should be entered against the द्रेष्काणवर्ग (Drekkana Varga). As he is in his own सप्तांश (Saptamsa), the same product will have to be entered over again against this Varga. He is in Mercury's नवांश (Navamsa). The product to be entered against this Varga is therefore ·890 × 6·209. He occupies the द्वादशांश (Dwadasamsa) of Mars. Hence the number to be entered against this Varga will be ·890 × 7·731. As the Sun occupies the त्रिंशांश (Trimsamsa) of Jupiter, we have to enter against this Varga ·890 × 8·613.

The subjoined table shows the वर्गबल (Vargabalas of the several planets calculated in accordance with this sloka.

Planets	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Rasi	+13·761	−0·676	−2·736	− 3·221	−0·448	−1·299	− 6·648
Hora	+ 7·[illegible]95	−0·721	−1·433	− 1·686	−0·234	−0·757	− 3·524
Drekkana	+ 8·023	−0·656	−1·229	− 1·445	−0·224	−0·757	− 3·703
Saptamsa	+ 8·023	−0·656	−1·369	− 0·718	−0·224	−0·688	− 3·207
Navamsa	+ 5·526	−0·656	−1·369	− 0·718	−0·201	−0·757	− 3·703
Dwadasamsa	+ 6·880	−0·546	−0·611	− 1·610	−0·224	−0·521	− 3·703
Trimsamsa	+ 7·665	−0·758	−1·229	− 0·718	−0·224	−0·723	− 3·507
Total	+57·173	−4·669	−9·976	−10·116	−1·779	−5·502	−27·695

शुभाशुभत्वं च हिताहितत्वं तुङ्गादिनीचास्तसमाश्रयत्वम् ।
रिष्टेशभङ्गेश्वरयोर्विचिन्त्यं समानवर्गेषु समानवर्गान् ॥ ४ ॥

विश्लेष्य शेषस्य बलोत्कटत्वं स्याद्रिष्टकर्तुश्च तदा हि रिष्टम् ।
भङ्गप्रभोश्चेदथ रिष्टभङ्गः समानतायामपि रिष्टमेव ॥ ५ ॥

इति श्रीपतिविरचितायां जातकपद्धतौ

रिष्टभङ्गाध्यायः षष्ठः

Slokas 4-5. Weigh well the following points in regard to the रिष्टेश (Rishtesa) as well as the भङ्गेश (Bhangesa) planet: (1) whether the planet is benefic or malefic; (2) its influence for good or evil on the whole; (3) its position as to whether it be in its exaltation sign, in its Moolatrikona, in its own house, etc., in its depression, or in eclipsed state. Subtract the strength of the one in the several Vargas from the strength of the other in the corresponding Vargas: ascertain the difference. If it be appreciably great and is on the side of the रिष्टकर्ता (Rishtakartha), there is रिष्ट (Rishta). If it be on the side of the भङ्गेश्वर (Bhangeswara), then the threatened evil is counteracted. If the forces of both be even, and there be no appreciable difference, there is रिष्ट (Rishta) still.

The method advocated in these slokas is however condemned by केशवदैवज्ञ (Kesavadaivagna) as unsound in principle for judging the रिष्ट (Rishta) for the following reason :—

Take the case of a planet whose उच्चबल (Uchchabala) and चेष्टाबल (Cheshtabala) is each a half Rupa. The इष्ट (Ishta) and the कष्ट will each then be ½. The difference between the इष्ट (Ishta) and कष्ट (Kashta) will be zero. In this supposed case, even if the planet should be possessed of full strength, the difference between the two products of strengths as made out by Sripati's rule would be nothing. So that the planet will turn out neither a रिष्टकर (Rishtakara) nor a रिष्टहर्त्ता (Rishtaharta), which is untenable. And again, take the case of a रिष्टहर (Rishtahara) planet whose उच्चबल (Uchchabala) and चेष्टाबल (Cheshabala) are each zero: here the इष्ट (Ishta) is zero and कष्ट (Kashta) is unity; so that the difference between the good and evil strengths is nothing else than their sum

total and it has to be classed as अहित (Ahita); and for such a planet with its extreme कष्टबल (Kashtabala) to be able to ward off the रिष्ट (Rishta) whilst itself labouring under a condition of depression or combustion would be an impossibility.

Kesava lays down the following rule—

ऽथैवं रिष्टद्भङ्क्तृजेऽधिकबलो भङ्क्ता तदा रिष्टहृत् ॥ २१ ॥
भङ्क्तृ रिष्टकृतो हिताहितशुभासत्वं च नीचोच्चभा-
ऽस्ताद्यस्याश्रयतां विचार्य मतिमान् रिष्टस्य भङ्गं वदेत्।
श्रेष्ठं रिष्टहतौ दशाक्रम इहौजः श्रीधराद्योदितं
कष्टेष्टबलान्तराक्क च कृतं तद्युक्तिशून्यं त्वसत् ॥ २२ ॥

As regards the two planets, the रिष्टकर (Rishtakara) and the रिष्टभङ्ग (Rishtabhanga), consider well the following factors—(1) the nature, whether good or evil, of the planets ruling the राशि (Rasi), होरा (Hora) and other Vargas tenanted by the said two planets; (2) the position of such rulers, to wit, whether they are in their exaltation, Moolatrikona, Swakshetra, very friendly, friendly, neutral, inimical, or very inimical house, whether they are strong or weak for a conjunction (ग्रहयुद्ध-Grihayudha), combust (अस्तङ्गत-Astangata) or depressed. The essential and accidental good and evil inferrable from these considerations should next be properly weighed. If, on such a comparison of the said two planets, the good of the one should preponderate the evil of the other, it might be judged that there would be no रिष्ट (Rishta). If not, the pronouncement should be that there would be रिष्ट (Rishta). That is to say (1) the nature, whether benevolent or malevolent of the planets ruling the several Vargas occupied by the रिष्टकर (Rishtakara) and रिष्टभङ्ग (Rishtabhanga) planets and (2) the location of such rulers, whether in their exaltation, Swakshetra, etc., must be considered.

Cf. श्रीधर.

वर्गनाथान्विचिन्त्यादौ सौम्यपापान् हिताहितान्।
नीचोच्चगांस्तथान्यांश्च शोधयेत्तान् परस्परम् ॥

The following conventions may here be usefully noted :—

मित्रत्व (Mitratva) or अधिमित्रत्व (Adhimitratva) is counted as one good unit. शत्रुत्व (Satrutva) or अधिशत्रुत्व (Adhisatrutva) is counted as one bad unit. मूलत्रिकोण (Moolatrikona) or स्वक्षेत्र (Swakshetra) counts for two good units. सौम्यत्व (Saumyatva) and पापत्व (Papatva)

count respectively for one good and one bad unit. उच्च (Uchcha) and युद्धजय Yuddhejaya) count each for four good unit. नीच (Neecha), युद्धेजित (Yuddhejita), औत्पत्तिक (Autpattika) and अस्तङ्गत (Astangata) count each for four bad units. समत्व (Samatva) counts for nothing.

Now let us suppose Mars to be the रिष्टभङ्ग (Rishtabhanga) planet in the example horoscope The good and evil due to his location in the several Vargas will then stand out as under :—

		शुभ (Subha Good)		अशुभ (Asubha-Evil)	
गृह (Griha)	12 गु.	अधिमित्र (Adhimitra)	1		
		सौम्यग्रह (Saumyagraha)	1		
होरा (Hora)	5 र.	अधिमित्र (Adhimitra)	1	पापग्रह Papagraha	1
द्रेष्काण (Drekkana)	8 कु	स्वक्षेत्र (Swakshetra)	2	do	1
सप्तांश (Saptamsa)	12 गु.	अधिमित्र (Adhimitra)	1		
		सौम्यग्रह (Saumyagraha)	1		
नवांश (Navamsa	12 गु.	अधिमित्र (Adhimitra)	1		
		सौम्यग्रह (Saumyagraha)	1		
द्वादशांश (Dwadasamsa)	11 श.	मित्र (Mitra)	1	पापग्रह Papagraha	1
त्रिंशांश (Trimsamsa)	1 कु.	स्वक्षेत्र (Swakshetra)	2	do	1
Total ...		हित (Hita)	12	अहित (Ahita)	4

The result of the above analysis is 8 units of हित (Hita).

Next, let us suppose Venus to be the रिष्टकर्ता (Rishtakarta) planet. In that case, the corresponding figures work to 5 हित (Hita and 12 अहित (Ahita) leaving a net balance of 7 अहित (Ahita). Here, as the 8 हित (Hitha) units of the रिष्टभङ्ग (Rishtabhanga) planet Mars outweigh the 7 अहित (Ahitha) units of the रिष्टकर्ता (Rishtakarta) planet Venus, it may safely be judged that there will be no अरिष्ट (Arishta).

The following table marshals after Kesava's method the good and bad units due to the several planets in the example horoscope:

	Sun रविः		Moon चन्द्रः		Mars कुजः		Mercury बुधः		Jupiter गुरुः		Venus शुक्रः		Saturn शनिः	
	Hita हित	Ahita अहित	Hita हित	Ahita अहित	Hita हित	Ahita अहित	Hita हित	Ahita अहित	Hita हित	Ahita अहित	Hita हित	Ahita अहित	Hita हित	Ahita अहित
Rasi (राशि) ...	*4	1	1	1	2	...	2	‡4	3	...	1	1	...	+§4
Hora (होरा) ...	2	...	3	...	1	1	1	1	...	1	...	2	1	...
Drekkana (द्रेष्काण) ...	2	1	2	†4	2	1	...	2	3	...	...	2	1	1
Saptamsa (सप्तांश) ...	2	1	2	†4	2	...	1	1	3	...	1	...	1+$4	‖ 4
Navamsa (नवांश) ...	2	...	2	†4	2	...	1	1	1	1	...	2	1	1
Dwadasamsa (द्वादशांश) ...	1	1	2	...	1	1	2	...	3	...	2	¶4	1	1
Trimsamsa (त्रिंशांश) ...	1	...	2	...	2	1	1	1	1	1	1	1	1+$4	‖ 4
Uchcha (उच्च) ...	*	...	...	...	...	...	...	...	...	...	...	...	$	...
Neecha (नीच) ...	...	...	...	...	...	...	...	‡	...	...	...	¶	...	§
Astangata (अस्तङ्गत) ...	...	...	...	†	...	...	...	...	...	...	...	...	...	‖
Victorious in war (युद्धेजय) ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Vanquished in war (युद्धेजित) ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Autpattika (औत्पत्तिक) ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total ...	14	4	14	13	12	4	8	10	14	3	5	12	14	16

End of the Sixth Adhyaya.

सप्तमोऽध्यायः

अन्तर्दशाप्रभृतिभेदवतीषु यस्मात्
नूनं दशासु निखिलासु शरीरभाजाम् ।
व्यक्तिः शुभाशुभविमिश्रफलस्य सम्य-
क्तस्माद्दशाक्रमविधानमथाभिदध्मः ॥ १ ॥

Adhyaya 7.

Sloka 1. Since it is an assured fact that all living creatures have the reward of their previous Karma (कर्म) good, bad or mixed clearly revealed to them throughout the several Dasas (periods of planetary influence of which life is composed) with their divisions and sub-divisions such as (अन्तर्दशा) Antardasa, (विदशा) Vidasa, and (उपदशा) Upadasa, we now proceed to set forth the rule for determining the order of the Dasa periods.

This chapter deals with the different 'Dasas'—*i.e.*, the main periods of influence of each successive planet in a man's life. Within each one of these main periods, however, it is possible that a man experiences different vicissitudes. The chapter, accordingly, deals also with the sub-divisions (Antardasas, Vidasas and Upadasas) in which these vicissitudes occur. While the दशानाथ (Dasanatha), the principal planet governing the Dasa, has a general influence over the whole pericd of his Dasa, there is the possibility of a different planet having a subsidiary influence over the subdivision of which he is the master. The calculation of these sub-divisions and the order in which they occur are also dealt with in this Adhyaya.

पाकं द्वादशधा वदन्ति यवना दिग्भेदभिन्नं तथा
माणित्थाः खलु बादरायणमुनिस्तं चाष्टधा प्रोक्तवान् ।
षड्भेदं खलु सिद्धसेनविबुधस्तं देवलाद्याः पुनः
भेदैरब्धिमितैरुदारधिषणः श्रीविष्णुगुप्तस्त्रिभिः ॥ २ ॥

पाकं द्विभेदं मुनिराह सत्यस्तच्छास्त्रदृष्ट्या कथयाम्यशेषम् ।
नैसर्गिकः स्यात्प्रथमोऽत्र भेदो दशाक्रमाख्यश्च भवेद्द्वितीयः ॥ ३ ॥

अन्तर्दशाख्यः कथितस्तृतीयः प्रोक्तश्चतुर्थो विदशाभिधानः ।
यो राशिसंज्ञः खलु पञ्चमोऽत्र षष्ठस्तथा भावफलाख्यभेदः ॥ ४ ॥

योगाभिधः स्यादिह सप्तमोऽपि स्यादष्टमो दृष्टिफलाभिधानः ।
प्रोक्तोऽष्टवर्गो नवमो मुनीन्द्रैर्होरादिवर्गो दशमो ग्रहाणाम् ॥ ५ ॥

प्रत्यब्दमासद्युनिशाफलैः स्यादेकादशो भोजनमैथुनाद्यैः ।
सद्वादशः सत्वशरीरधातुस्वरूपभेदैः कथितोऽत्र तज्ज्ञैः ॥ ६ ॥

Slokas 2-6. The Yavanacharyas treat of the ripening of actions (पाक-Paka) in previous births in 12 forms. The followers of मणित्थ (Manittha) speak of the same as having 10 varieties. The sage बादरायण (Badarayana) has recognised it in 8 divisions. The eminent सिद्धसेन (Siddhasena) declares the varieties thereof to be 6. देवल (Devala) and others say that there are 4 kinds of the पाक (Paka). The sagacious विष्णुगुप्त (Vishnugupta) gives 3 varieties of the same; सत्यमुनि (Satyamuni) says it is of 2 kinds. I shall treat of the whole subject from the view-point of the foregoing authorities. The first of the 12 different forms under which the पाक (Paka) is treated is called नैसर्गिक (Naisargika), based evidently on the निसर्गायुर्दाय (Nisargayurdaya). The second is styled दशाक्रम (Dasakrama) *i.e.*, the order of the Dasas or periods of planetary influence. The third is that styled Antardasas (अन्तर्दशा) which are the sub-divisions of the Dasas. The fourth is the order of Vidasas (विदशा) which are sub-divisions of the अन्तर्दशा (Antardasa). The fifth is called the राशि (Rasi) which treats of the effects of being born with the Lagna or the Moon in the several Rasis. The sixth is that which treats of the effects of the presence of

planets in the several Bhavas. The seventh is what treats of the Yogas, *i.e.*, peculiar planetary positions and conjunctions. The eighth is the one styled दृष्टिफल (Drishti-phala), the effect of planetary aspect upon the lord of the Dasa. The ninth is declared to be the अष्टकवर्ग (Ashtakavarga) by the sages. The tenth relates to the effects due to planets occupying the होरा (Hora) and other Vargas. The eleventh is the one in which the effects of the setting-in of each year, month, day and night upon a जातक Jataka is given in detail. The twelfth is that in which according to those conversant with the subject, a person's food, sexual enjoyment, etc., are described as being determined by his mental and physical characteristics.

(1) The first mode is the नैसर्गिकदशा (Naisargikadasa). The years assigned to each planet under this head may here be set out for facility of reference :—

	Years		Years
The Moon	... 1	Jupiter	... 18
Mars ...	... 2	The Sun	... 20
Mercury	... 9	Saturn	... 50
Venus ...	... 20	Lagna	...

बृहज्जातक

एकं द्वौ नव विंशतिर्धृतिकृती पञ्चाशदेषां क्रमा-

चन्द्रारेन्दुजशुक्रजीवदिनकृद्दैवाकरीणां समाः ।

स्वैः स्वैः पुष्टफला निसर्गजनितैः पक्तिर्दशायाः क्रमा-

दन्ते लग्नदशा शुभेति यवना नेच्छन्ति केचित्तथा ॥

होरामकरन्द

भूरिन्दोर्द्वितयं कुजस्य शरदो नन्दाविदो विंशतिः

शुक्रस्याभ्रयमो गुरोर्धृतिरिनस्यार्कैः खबाणाः क्रमात् ।

दैवज्ञैरुदिता निसर्गजनिता एता दशास्तत्फलं

तेषामेव दशासु तत्समयजा कुर्वन्ति पुष्टं फलम् ॥

Also सारावली

चन्द्रावनेयसोमजसितजीवदिवाकरार्किहोराणाम् ।
क्रमशो दशापरिग्रह इष्टो नैसर्गिकश्चैव ॥

(2) The second mode is the दशाक्रम (Dasakrama) described in sloka 8 *infra.*

(3) The third is the अन्तर्दशा (Antardasa) described in slokas 15 and 16 *infra.*

(4) The fourth is the विदशा (Vidasa) and उपदशा (Upadasa) described in sloka 17 *infra.*

(5) The fifth is the so-called राशि (referred to in slokas 39-54 of Jatakaparijata Adhyaya VIII; Brihat Jataka-XVII, XVIII and XIX; Phaladeepika, IX.

(6) The sixth is the भावफल (Bhavaphala) described in slokas 56-99 of Jatakaparijata Adhyaya VIII; Brihatjataka, XX.

(7) The seventh mode is concerned with the Yogas such as द्वित्र्यादिग्रहयोगः (Dwitryadigraha yogas), राजयोगाः (Rajayogas), पञ्चमहापुरुष (Panchamahapurusha) and other yogas, चान्द्र (Chandra) yogas and नाभस (Nabhasa) yogas (*vide* Jatakaparijata VII and VIII. 1—38; Brihatjataka XI, XII, XIII and XIV; Phaladeepika VI and VII). The last, *viz.*, the Nabhasa yogas, have their effect on the native for the whole of his life irrespective of the Dasa periods through which he passes.

Cf. बृहज्जातक

इति निगदिता योगाः सार्द्धं फलैरिह नाभसा
नियतफलदाश्चिन्त्या ह्येते समस्तदशास्वपि ॥

(8) The eighth mode is the दृष्टिफल (Drishtiphala) or the effects due to the aspects received by the lord of the Dasa (*vide* Jatakaparijata Adhyaya VIII, slokas 46-47).

(9) The ninth is the अष्टकवर्गदशा (Ashtakavarga Dasa) referred to in Jatakaparijata X-46-50; Phaladeepika XXIV-27-33.

(10) The tenth is on the effects due to the षड्वर्ग (Shadvarga) positions of planets, *i. e.*, their location in a Hora, Drekkana and so on. *Cf.* Jatakaparijata IX-110-112; Brihat Jataka XIX-4-9.

(11) The eleventh is detailed in Jatakaparijata Adhyaya IX, slokas 10—39.

(12) The twelfth is a little peculiar and relates to the discovery of the specific दशाविपाक (Dasavipaka) from a consideration of the moods and modes then manifesting themselves in the native. The *rationale* of the method is briefly set out thus by वराहमिहिर (Varahamihira) in Brihatjataka, Adhyaya VIII-21-22.

छायां महाभूतकृतां च सर्वेऽभिव्यञ्जयन्ति स्वदशामवाप्य ।
क्ष्मम्ब्वग्निवाय्वम्बरजान् गुणांश्च नासास्यदृक्त्वक्श्रवणानुमेयान् ॥

शुभफलददशायां तादृगेवान्तरात्मा बहुजनयति पुंसां सौख्यमर्थागमं च ।
कथितफलविपाकैस्तर्कयेद्वर्तमानां परिणमति फलोक्तिः स्वप्नचिन्तास्ववीर्यैः ॥

All planets when they attain their Dasas exhibit in the native their respective characteristics due to the elements, earth, water, fire, air and ether, which can be recognised by the nose, tongue, sight, skin and ears.

During the auspicious Dasa period of a planet, man's inner soul assumes a benefic character and leads him to attain much happiness and wealth. By means of the effects described above for the several Dasa periods, one can easily conjecture the tide of events a man may have at any particular period as a result of the effects of the Dasa ruling at the time. When planets are void of strength, the effects though attenuated make themselves felt at least in dreamy reveries.

And Bhattotpala adequately explains it in his commentary on these verses. The complexions due to the preponderance of each of the Mahabhutas in man at a given time form the subject of verses 89—93 of chapter LXVIII of Varahamihira's बृहत्संहिता (Brihat Samhita) and they are given below for facility of reference.

छाया शुभाशुभफलानि निवेदयन्ती लक्ष्या मनुष्यपशुपक्षिषु लक्षणज्ञैः ।
तेजोगुणान् बहिरपि प्रविकाशयन्ती दीपप्रभास्फटिकरत्नघटस्थितेव ॥

स्निग्धद्विजत्वङ्नखरोमकेशा छाया सुगन्धा च महीसमुत्था ।
तुष्ट्यर्थलाभाभ्युदयान्करोति धर्मस्य चाहन्यहनि प्रवृद्धिम् ॥

स्निग्धा सिता च हरिता नयनाभिरामा सौभाग्यमार्दवसुखाभ्युदयान् करोति ।
सर्वार्थसिद्धिजननी जननीव चाप्या छाया फलं तनुभृतां शुभमाददाति ॥

चण्डा धृष्या पद्महेमाग्निवर्णा युक्तं तेजोविक्रमैः सप्रतापैः ।
आग्नेयीति प्राणिनां स्याज्जयाय क्षिप्रं सिद्धिं वाञ्छितार्थस्य धत्ते ॥

मलिनपरुषकृष्णा पापगन्धानिलोत्था जनयति वधबन्धं व्याध्यनर्थार्थनाशम् ।
स्फटिकसदृशरूपा भाग्ययुक्ताऽत्युदारा निधिरिव गगनोत्था श्रेयसां स्वच्छवर्णा ॥

"Complexion in man, animals and birds is detected by persons learned in the matter and indicate both good and evil and is like a lamp placed within a crystal vessel throwing its light on the subject around."

"The complexion discernible in shining teeth, skin, nails, and hairs of the body and of the head will be attended with good smell if it be caused by the element of earth. It will make the person happy, rich, prosperous and virtuous."

"The complexion which is glossy white, clear green and agreeable to look at is caused by the element of water; it will make all creatures possessing it happy and successful in all their attempts and will produce wealth, comfort, luxury and prosperity."

"The complexion which indicates fear and is unbearable and of the color of the lotus, gold or fire and which also indicates strength, power and valour is caused by the element of fire and it soon brings success to the person and enables him to gain his desired object."

"The complexion which is dirty, not glossy, black and of bad odour is caused by the element of air. It will cause to the person death or imprisonment, disease, ruin and loss of wealth. The complexion which is of the color of the crystal, noble, clear and indicating wealth and generosity is caused by the element of ether. It will give a person all that he desires."

These Mahabhutas are presided over by the several planets and thus stand in a definite relation to them. Consequentiy, it is possible from the complexion of the native to infer the ruling Mahabhuta and from that the दशापति (Dasapati) who sways the native in the form of that Mahabhuta. This in essence is the whole process of the 12th mode and the rest is a mere matter of detail. *Cf.* in this behalf verse 30 *post.* as to how to relate a दशाविपाक (Dasavipaka) to the strength of the दशापति (Dasapati) in its effects upon the native.

प्रायस्तदन्तः पतितास्तु सर्वे दशादिकानां तु दशाः प्रभेदाः ।
तेनोदिता नैव पृथक् पृथक्ते दशाक्रमं संप्रति कीर्तयामः ॥ ७ ॥

Sloka 7. The varieties of Dasa under the heads of 10, 8, 6, 4, 3, 2 according to the authorities above named are not separately treated because they are mostly included in the 12 divisions we have given. We shall therefore proceed to give the दशाक्रम (Dasakrama) or the order of the planetary periods.

श्रीपति (Sripati) here says that he need not stop to consider the tenfold mode of judging a horoscope advocated by मणित्थ (Manitta), nor the modes adopted by other authors as all such will be found embraced by the twelve-fold mode prescribed by Yavanacharya. He accordingly proceeds to investigate the दशाक्रम (Dasakrama) which is the second sub-division under the twelve-fold mode.

The reader may here be reminded that the Dasas connected with the दशाक्रम (Dasakrama) are sometimes distinguished into ten sorts with reference to the manner in which they will act on the character and destiny of the native. The names of the ten sorts are 1. अत्युत्तमा (Atyuttama) 2. संपूर्णा (Sampurna) 3. आरोहिणी (Arohini) 4. मध्या (Madhya) 5. अवरोहिणी (Avarohini) 6. रिक्ता (Rikta) 7. अनिष्टफला (Anishtaphala) 8. मिश्रफला (Misraphala) 9. अधमा (Adhama) 10. अत्यधमा (Atyadhama).

This classification is of value for purposes of characterising the specific quality of a given Dasa in its potencies for good or evil. But Varahamihira recognises only eight sorts, as he omits (1) and (10) of the above classification.

Cf. बृहज्जातक

सम्यग्बलिनः स्वतुङ्गभागे संपूर्णा बलवर्जितस्य रिक्ता ।
नीचांशगतस्य शत्रुभागे ज्ञेयाऽनिष्टफला दशा प्रसूतौ ॥
भ्रष्टस्य तुङ्गादवरोहिसंज्ञा मध्या भवेत्सा सुहृदुच्चभागे ।
आरोहिणी निम्नपरिच्युतस्य नीचारिभांशेष्वधमा भवेत्सा ॥
नीचारिभांशे समवस्थितस्य शस्ते गृहे मिश्रफला प्रदिष्टा ।
संज्ञानुरूपाणि फलानि ॥

Also केशवपद्धतिः—

यस्यायुर्यदसौ दशास्य च शुभेष्टोच्चस्वभांशे तथा-
रोही नीचपरिच्युतस्य यदि सा कष्टारिनीचांशभे ।
त्यक्तोच्चे त्ववरोहिणी भवति सा मध्योच्चमित्रस्वभां-
शे सदृष्टयुतस्फुरत्करबलि ष्टेष्टाधिके स्याच्छुभा ॥ २९ ॥

लग्नादित्योडुपानामधिकबलवतः स्याद्दशाद्या ततोऽन्या
तत्केन्द्रादिस्थितानामिह बहुषु पुनर्वीर्यतो वीर्यसाम्ये ।
बह्वायुर्वर्षदातुः प्रथममिनवशेनोदितस्याब्दसाम्ये
ब्रूमश्चातो दशादिक्रमविधिमधुना शिष्यबोधप्रसिद्ध्यै ॥ ८ ॥

Sloka 8. Of the Lagna, the Sun and the Moon, whichever is strongest will have its Dasa first. Then will come the Dasa of the planets in its Kendra and other positions. When several occupy together any one of these positions, the precedence will be given to the planet which predominates in strength. When they happen to be of equal strength, that which gives a longer period, in years, of आयुर्दाय (Ayurdaya) will have its turn first. When there is equality even in regard to the number of years of the आयुर्दाय (Ayurdaya) of the planets, that which rises first after being eclipsed by the Sun gets its Dasa prior to its fellows. And in view to enable the pupils to thoroughly comprehend this, we now give the rules for working out the processes by which the order of precedence among the several planets in regard to the Dasa should be established.

Cf. बृहज्जातक

उदयरविशशाङ्कप्राणिकेन्द्रादिसंस्थाः प्रथमवयसि मध्येऽन्त्ये च दद्युः फलानि ।
न हि न फलविपाकः केन्द्रसंस्थाद्यभावे भवति हि फलपक्तिः पूर्वमापोक्लिमेऽपि ॥

आयुः कृतं येन हि यत्तदेव कल्प्या दशा सा प्रबलस्य पूर्वम् ।
साम्ये बहूनां बहुवर्षदस्य तेषां च साम्ये प्रथमोदितस्य ॥

सारावली

होरादिनेशशशिनां प्रबलो भवेद्यस्तत्कण्टकादिषु गताः कथिता दशेशाः ।
पूर्वा दशातिबलिनः स्वदशेऽब्दवृद्धेः साम्ये भवेच्च शरदां प्रथमोदितस्य ॥

लग्नार्कशीतरश्मीनां यो बली तस्य चाग्रतः ।
तत्केन्द्रादिस्थितानां च दशाः स्युः सत्यभाषिते ॥

लग्नार्कशीतरश्मीनां यदि पूर्णबलं भवेत् ।
तदा सत्यमतं श्रेष्ठमन्यदा त्वपरा दशा ॥

होरामकरन्द

विलग्नार्केन्दूनां भवति बलिनः प्रागिह दशा
ततः केन्द्रस्थस्याथ च फणपरस्थस्य बलिनः ।
भवेत्पश्चादापोक्लिमगृहगतस्याथ न यदा
स्थितः कश्चित्केन्द्रे भवति हि तदापोक्लिमयुजः ॥

येन येन ग्रहेणायुर्यद्दत्तं सस्फुटं हि तत् ।
तस्यैव सा दशा ज्ञेया फलदासु दशासु ते ॥
तमादौ बलसम्पन्ने बलसाम्ये फलाधिकः ।
समानांशदशत्वेऽपि यश्चेनात्प्रथमोदितः ॥

केशवपद्धतिः—

स्यादाद्या हि दशाधिकौजस इहाङ्गार्काब्जकानां ततः
तत्केन्द्रादियुजामथ द्विबहवो वीर्यक्रमेणैव हि ।
चेदोजः समतायुषोऽधिकतयायुस्तुल्यता चेद्दशा
मौख्यात्स्यादुदितक्रमात्क्रमविधौ वीर्यं हि तत्रोच्यते ॥ ३० ॥

Whichever among the three significators, *viz.*, the Lagna, the Sun and the Moon, is the strongest, has its Dasa first. If all or any two of the three be of equal strength, then that which has the longer आयुर्दाय (Ayurdaya) will have its Dasa first. But if all or any two of the three should be possessed of equal strength and equal longevity, then the Dasa of that which is anterior in the order of precedence (to wit, the Lagna, then the Sun and then the Moon) would come off first. Thus among the three, *viz.*, the Lagna, the Sun and the Moon, if both the strength and the longevity of the Lagna and the Sun or of the Lagna and the Moon be similar, then the Dasa of the Lagna alone will come off first by reason of the Lagna being anterior in the order of precedence in either case. Similarly, if both the strength and the longevity of the Sun and the Moon happen to be similar, the Sun's Dasa will come off first. The student should therefore note the order of precedence laid down by श्रीपति (Sripati), *viz.*, लग्नादित्योडुपानाम्. And this order is accepted by most authors. *Cf.* also the expression अङ्गार्काब्जकानां in the sloka cited above from केशवपद्धति.

Also :

गर्गः—बली लग्नार्कचन्द्राणां दशामाद्यां प्रयच्छति ।
तस्मात्ततः प्रयच्छन्ति केन्द्रादिस्थाः क्रमेण तु ॥

बृहज्जातकः—उदयरविशशाङ्कप्राणिकेन्द्रादिसंस्थाः ।

लघुजातकः—लग्नार्कशशाङ्कानाम् ।

श्रीनाभेयपद्धतिः—लग्नार्कशीतरश्मीनाम् ।

सारावली—लग्नार्कशीतरश्मीनाम् ।
होरादिनेशशशिनाम् ।

होरामकरन्दः—विलग्नार्केन्दूनाम् ।

When the first Dasa is thus arrived at, the next Dasa will be that of the planet occupying a Kendra with respect to the ruler of the first Dasa. Now if two or more planets should be situated in such a position, then the Dasa of the strongest of the lot would lead off; then would follow that of the planet next in strength and so on. But if such planets should be possessed of equal strength, then the one that has a longer आयुर्दाय (Ayurdaya) would have his Dasa prevail earlier. If, in the above case, the आयुर्दाय (Ayurdaya) again should turn out to be equal, then the planet which would first become visible after its conjunction with the Sun would rule the earlier Dasa. But Yavaneswara's rule is not so hard and fast when he says :—

वयोधिको यः प्रथमोदितो वा ग्रहः स पूर्वः पठितो दशेशः ।

If such planets should however chance to have equal strength, equal longevity and equal rising after their conjunction with the Sun, then that planet which is anterior in the general order of precedence among the significators would rule the Dasa in question; and this general order of precedence is usually taken to be (1) the Lagna, (2) the Sun, (3) the Moon, (4) Mars, (5) Mercury, (6) Jupiter, (7) Venus and (8) Saturn.

As an example, let us suppose the Moon to be the strongest significator in a horoscope, and the Lagna, the Sun, Mars and Jupiter to be in Kendra positions with respect to the Moon and both the respective strength and longevity of each of these four Kendra occupants to be quite the same. As it will be completely out of the question to think of an apparition after a solar conjunction in regard to the Lagna and the Sun, the दशाक्रम (Dasakrama)

in this supposed case will be first the Lagna Dasa (as the Lagna is anterior to the Sun in the general order of precedence) and then the Dasa of the Sun; of the remaining two significators Mars and Jupiter, whichever will be the first to become visible after its conjunction with the Sun will rule the third Dasa and so on. But if these two should have a simultaneous apparition after a solar conjunction, then, Mars would rule the third Dasa and Jupiter the fourth in the general order of precedence.

पूर्वं विलग्नस्य दशा यदा स्यात् भावं तदा खेचरतो विशोध्य ।
शेषं तु भावान्तरभागखण्डात् संशोध्य वीर्येण ततो निहन्यात् ॥९॥

भावान्तरांशार्द्धविभाजितं तत् पाकक्रमे वीर्यमुदाहरन्ति ।
भावाद्विशुद्धेऽपि हि खेचरेन्द्रे प्राग्वद्बलं पाकविधौ प्रसाध्यम् ॥१०॥

केन्द्रादिगानां द्युसदां बलानि तद्वत्प्रसाध्यान्यधिकं हि यस्य ।
खचारिणस्तस्य दशाग्रतः स्यादन्तर्दशा वा विदशाह्वया वा ॥ ११ ॥

Slokas 9-11. When the Lagna has its Dasa first, [which will be in an अंशायुर्दाय (Amsayurdaya)], the process of determining the order of Dasas of the several planets is as follows: Find out the difference between the planet and the Bhava which it occupies. Take the excess over this of half the difference between the Bhava occupied by the planet and the next preceding or succeeding one, whichever is nearest to the planet; divide this excess by half the difference between the 2 Bhavas taken. The quotient is to be multiplied by the षड्बल (Shadbala) of the planet. This result must be obtained in the case of every planet occupying the Kendra and other positions. Whichever planet is found to have the highest strength will have priority over the rest in regard to a Dasa, Antardasa or Vidasa.

The illustrative horoscope is a case of अंशायुर्दाय (Amsayurdaya), and so has for its first Dasa the लग्नदशा (Lagna Dasa).

To find the दशाक्रम (Dasakrama) we proceed thus:

The Sun's longitude is	0^s 17° 43′ 30″
The longitude of the 1st Bhava is	0^s 14° 31′ 46″
Difference ...	0^s 3° 11 44″............A

The difference between the 1st Bhava and the 2nd Bhava is 0^s 27° 43′ 28″. Half of this is 0^s 13° 51′ 44″...........B.

The excess of B over A is 0^s 10° 40′ 0″.

The दशाक्रमबल (Dasakramabala) of the Sun is therefore

$$\frac{10^\circ\ 40'\ 0''}{13^\circ\ 51'\ 44''} \times 9{\cdot}015 \text{ or } 6{\cdot}936.$$

This result will be found to be identical with that obtained by multiplying the Sun's Shadbala with his भावफल (Bhavaphala) —*vide* Pages 13-14 *supra*.

केशवपद्धतिः—

चेल्लग्नाद्यदशा स्वभावजफलघ्नौजांसि पाकक्रमे ॥

The following table shows the Dasakramabalas (दशाक्रमबल) of the several planets in the same horoscope :—

	Rupas		Rupas
The Sun ...	6·9361	Jupiter ...	3·3292
The Moon ...	4·7469	Venus ...	7·2002
Mars ...	0·2420	Saturn ...	0·1283
Mercury ...	1·6013		

Of the planets in the Kendras, it will be seen that Venus possesses the gratest strength. So his Dasa comes out as the second. Then comes that of the Sun. The Moon's Dasa follows next and Saturn's will be the 5th. There are no planets in the Succedent (पणफर-Panaphara) houses. Then of the three planets in the Cadent (आपोक्लिम-Apoklima) houses, Jupiter will rule the 6th Dasa, Mercury the 7th and Mars, the 8th and last.

The sequence and time-measure of the several Dasas in the horoscope may be tabulated as under:—

1.	Lagna Dasa ...	4·8431 years
2.	Sukra Dasa ...	5·0840 years
3.	Ravi Dasa ...	16·2502 years
4.	Chandra Dasa ...	1·8778 years
5.	Sani Dasa ...	5·8146 years

6.	Guru Dasa	...	0·8335 years
7.	Budha Dasa	...	14·9717 years
8.	Kuja Dasa	...	11·1978 years

The same sequence will apply to Antardasas and Vidasas as well.

To determine the time-measure of the Antardasas under a Dasa, we proceed thus:

Let us take the case of the first Dasa in the example horoscope, *viz.*, the लग्नदशा (Lagna Dasa). Its period is 4·8431 years. There are three planets, *viz.*, the Sun, Venus and Saturn in the house occupied by the दशापति (Dasapati), and each of these three will therefore rule for half time-measure of the लग्नान्तर्दशा (Lagnantardasa) *vide* sloka 15 *infra.* Jupiter occupies a Trikona position with respect to the दशानाथ (Dasanatha), *i. e.*, the Lagna and so his अन्तर्दशा (Antardasa) will be a third of the लग्नान्तर्दशा (Lagnantardasa). The Moon is in the 8th house and his अन्तर्दशा (Antardasa) will therefore be a fourth of the लग्नान्तर्दशा (Lagnantardasa). The लग्नदशा (Lagnadasa) has thus to be distributed among the Antardasanathas (अन्तर्दशानाथाः) in the proportion:—

	Lagna,	Venus,	the Sun,	the Moon,	Saturn and	Jupiter
	1	$\frac{1}{2}$	$\frac{1}{2}$	$\frac{1}{4}$	$\frac{1}{2}$	$\frac{1}{3}$
or	12	6	6	3	6	4

We therefore have for the

			Years
(1) Lagnantardasa	$\frac{12}{37}\times 4{\cdot}8341$	or	1·5707
(2) Sukrantardasa	$\frac{6}{37}\times 4{\cdot}8341$	or	0·7854
(3) Ravyantardasa	$\frac{6}{37}\times 4{\cdot}8341$	or	0·7854
(4) Chandrantardasa	$\frac{3}{37}\times 4{\cdot}8341$	or	0·3927
(5) Sanyantardasa	$\frac{6}{37}\times 4{\cdot}8341$	or	0·7854
(6) Gurvantardasa	$\frac{4}{37}\times 4{\cdot}8341$	or	0·5235
	Total ...		4·8431

The following is another reading of sloka 11—

सर्वस्य नाकद्युसदां बलानि तद्वत्ससाध्यान्यधिकं हि यस्य ।
द्युचारिणस्तस्य दशाग्रगा स्यादन्तर्दशा वा विदशाह्वया वा ॥

आद्या दशा चेत्सवितुर्विधोर्वा तदा बलं संस्कृतमेव तस्य ।
वेदोद्धृतं राशिबलं तदर्द्धमन्येषु वर्गेषु पुनर्विधेयम् ॥ १२ ॥
स्ववर्गपानां गुणयेद्बलैस्तु यथाक्रमं वर्गबलं तदाहुः ।
प्राक् पाकनाथग्रहयोर्ग्रहाणां स्याद्यावतां साम्यमथेह तेभ्यः ॥१३
परस्परं वर्गबलं विशोध्यं दशाक्रमे तद्बलमाहुरार्याः ।
यस्याधिकं वीर्यमिहावशिष्टं वाच्या दशा वाऽन्तरजा च यस्य ॥

Slokas 12-14. If the first Dasa belongs to the Sun (as in the case of the पिण्डायुर्दाय-Pindayurdaya), or to the Moon (as in the case of the निसर्गायुर्दाय-Nisargayurdaya), then the process of determining the order of Dasas of the remaining planets and the Lagna is as follows: The rectified Shadbala of each one of these divided by 4 is to be entered in its first वर्ग (Varga), *viz.,* Rasi and a half of what is entered in the Rasi is to be set down in each of the remaining Vargas. The entries in the 7 Vargas should be multiplied each into the Shadbala of its respective lord. What is obtained in this way is called वर्गबल (Vargabala). When two or more among the planets and the Lagna compete for priority because of their possessing equality of strength in some of the Vargas, their Vargabalas should be mutually compared and a balance obtained by subtracting the less from the greater. This will help in determining the order of the Dasas of the planets. That planet which has the largest balance of strength will have precedence in regard to the main Dasa as well as its subsidiary portions.

लघुपद्धतिः

चेच्चन्द्रो सबलस्तदा ग्रहबलं वेदैर्विभक्तं भवे-
द्राशौ तद्दलमन्यवर्गनिहतं वर्गेश्वराणां बलैः ।
हन्यान्मूलमतस्ततोननिखिलं चैकत्र संपीडये-
देवं यस्य खगस्य वीर्यमधिकं तस्यादिमाद्या दशा ॥

सूर्यश्चेत्सबलस्तदा तु शशिवत्साध्यं ग्रहाणां बलम् ॥

केशवपद्धतिः—

ऽर्केन्द्वोश्चेत्प्रथमा खगोदयबलांघ्रिभैंन्यवर्गेंऽर्द्धितः ।
स्वैर्वर्गैंशबलैर्हता बलमिहैक्यं मूलितैक्यं परे ॥

The horoscope illustrated on page 251 of Jatakaparijata and which is reproduced below for facility of reference is availed of in the subpended tables which are framed in accordance with the precepts laid down here—

Planets	Signs	Degrees	Minutes	Seconds	Total	The Ayus before reduction	The Ayus after reduction	Remarks
					Rupas	Years	Years	
Sun ...	1	2	55	30	8·154	17·786	17·786	
Moon ...	11	23	35	24	7·289	22·263	14·842	
Mars ...	3	24	1	26	7·354	7·665	5·209	
Mercury.	0	13	10	48	7·550	6·939	4·626	
Jupiter...	6	25	43	23	5·678	10·336	4·604	Jupiter is retrograde
Venus ...	2	18	15	50	7·719	16·259	14·606	
Saturn...	0	17	59	38	5·053	10·111	6·740	
Lagna ...	7	15	47	24	7·345	4·737	4·737	
10th भाव	4	12	1	32	Total	96·149	73·150	

Moon	Merc. Sat	Sun	Venus
	Rasi Chakra		Mars
	Lagna	Jup.	

Venus		Jupiter	
Moon Mars	Navamsa Chakra		Merc.
Sun			
	Lagna		Saturn

Planets	Lagna	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Rasi	1 836	2·038	1·822	1 838	1·887	1·419	1·930	1·263
Hora	0 918	1 019	0·911	0·919	0 944	0·710	0 965	0·631
Drekkana	0 918	1·019	0 911	0·919	0 944	0 710	0·965	0·631
Saptamsa	0·918	1·019	0·911	0 919	0·944	0·710	0·965	0·631
Navamsa	0·918	1 019	0 911	0·919	0·944	0·710	0·965	0·631
Dwadasamsa ...	0·918	1·019	0 911	0 919	0 944	0·710	0 965	0·631
Trimsamsa	0 918	1 019	0·911	0·919	0·944	0·710	0·965	0·631

Table showing the lords of the several Vargas.

Planets	Lagna	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Rasi ...	8 कु	2 शु	12 गु	4 च	1 कु	7 शु	3 बु	1 कु
Hora ...	5 र	4 च	5 र	5 र	5 र	5 र	4 च	4 च
Drekkana ...	12 गु	2 शु	8 कु	12 गु	5 र	3 बु	7 शु	5 र
Saptamsa ...	5 र	8 कु	11 श	3 बु	4 च	1 कु	7 शु	4 च
Navamsa ...	8 कु	10 श	11 श	11 श	4 च	2 शु	12 गु	6 बु
Dwadasamsa ...	2 शु	3 बु	9 गु	1 कु	6 बु	5 र	11 श	8 कु
Trimsamsa ...	12 गु	2 शु	10 श	10 श	9 गु	7 शु	3 बु	9 गु

Table showing the Vargabalas of the planets.

Planets	Lagna	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Rasi ...	13·502	15·731	10·345	13·397	13·877	10·953	14·571	9 288
Hora ...	7·485	7·427	7·428	7·493	7·697	5·789	7·034	4·599
Drekkana ...	5·212	7 865	6 699	5·221	7 697	5 360	7 449	5·145
Saptamsa ...	7·485	7·493	4·603	6·938	6 880	5·221	7·449	4·599
Navamsa ...	6·751	5·149	4 603	4·643	6·880	5·477	5·479	4·764
Dwadasamsa .	7·086	7·693	5·172	6·758	7·127	5·789	4·876	4·643
Trimsamsa ...	5 212	7·865	4 603	4 643	5 360	5·477	7·285	3·583
Total ...	52·733	59·223	43·453	49 093	55·518	44·066	54·143	36·621

To find the दसाक्रम (Dasakrama) in this case, we proceed thus:

Being the strongest significator in the horoscope, the Sun rules the first Dasa. Now, in order to determine how the planets are situated with respect to the Sun, we must prepare a fresh भावचक्रम् (Bhavachakram) for the Sun. This should only be done by taking the Sun's longitude as the Ascendant and determining the other Bhavas on the lines laid down in the first Adhyaya. We shall therefore first find out the fourth Bhava by taking the उन्नत (Unnata) in the present case as half the length of the night and fix up the rest in order. The longitude of the Sun is 32° ·925. Half the length of the night of birth is 14 gh. 19 vigh. and the Ayanamsa is 21°·780. Adding this Ayanamsa to the above longitude we get 54°·705 which is the tropical longitude of the Sun. The portion of Vrishabha yet to rise is 5°·295. The time taken for this to rise in Lanka (Equator) is

$$\frac{5\cdot295}{30} \times 4 \text{ gh. } 59\tfrac{1}{6} \text{ vigh.} = 0\cdot880 \text{ gh.}$$

And the time for Mithuna and Kataka to rise in Lanka is 10·727

	1	2	3	4	5	6	7	8	9	10	11	12
Signs ...	1	2	2	3	4	6	7	8	8	9	10	0
Degrees ...	2	0	27	24	27	0	2	0	27	24	27	0
Minutes ...	55	7	19	31	19	7	55	7	19	31	19	7
Seconds ...	30	23	16	8	16	23	30	23	16	8	16	23
	स 1·2	सं 2 3	सं 3·4	सं 4 5	सं 5·6	सं 6 7	सं 7·8	सं 8 9	सं 9 10	सं 10·11	सं 11·12	सं 12·1
Signs ...	1	2	3	4	5	6	7	8	9	10	11	0
Degrees ...	16	13	10	10	13	16	16	13	10	10	13	16
Minutes ...	31	43	55	55	43	31	31	43	55	55	43	31
Seconds ...	27	20	12	12	20	27	27	20	12	12	20	27

ghatikas. Total of these times is 11·607 gh. The portion of Simha that will rise in Lanka in the remaining 2·709 gh. is

$$\frac{2\cdot709}{4\cdot9861} \times 30^\circ = 16^\circ\cdot3.$$

Now, subtracting the Ayanamsa from the above, the longitude of the 4th Bhava is found to be 3-24°-31'-8".

The 12 Bhavas and their Sandhis with reference to the Sun's longitude as the Ascendant are set out in the previous page.

Moon	Merc. Sat	Sun	Rahu Venus
	Rasi Chakra		Mars
Ketu	Lagna	Jup.	

11	Moon Merc. 12	Sun Saturn 1	2
10	The Sun's Bhava Chakra		Venus 3
9			Mars 4
8	Jupiter Lagna 7	6	5

From the रविभावचक्र (Ravibhava Chakra) drawn above, it will be seen that Saturn, Mars, Jupiter and the Lagna occupy the Kendras. By sloka 14, we are required to subtract the सप्तवर्गद्रेष्काणवर्गबल (Saptavarga Drekkana Vargabala) of Mars and the सप्तवर्गसप्तांशवर्गबल (Saptavarga Saptamsa Vargabala) of Jupiter as both of them happen to be identical. For the same reason, the नवांशवर्गबल (Navamsa Vargabala) of Mars and the द्वादशांशवर्गबल (Dwadasamsa Vargabala) of Saturn will also have to be subtracted. The above pairs of Vargabalas are to be subtracted respectively from (1) Saturn and Lagna and (2) Jupiter and Lagna ; the net result is that

Mars' वर्गबल works to 39·229

Jupiter's „ „ 34·202

Saturn's „ „ 31·401

and Lagna's „ „ 42·869

The दशाक्रम (Dasakrama) of these four significators will therefore be thus: (1) Lagna, (2) Mars, (3) Jupiter and (4) Saturn. Then must follow the Dasas of planets in the Succedent (Panaphara) houses. But there are no such planets answering to the description in the horoscope under consideration. The planets in the Cadent (Apoklima) houses will next rule the Dasas. And

there are three such planets in the horoscope, *viz*, Venus, the Moon and Mercury. There is no साम्यवर्गबल (Samyavargabali) attaching to them. The total Vargabalas of these three works respectively to 54·143, 43·453 and 55·518. The दशाक्रम (Dasakrama) will therefore be (1) Mercury, (2) Venus and (3) the Moon. The दशाक्रम (Dasakrama) of the horoscope as a whole will thus be (1) the Sun (2) The Lagna, (3) Mars, (4) Jupiter, (5) Saturn, (6) Mercury, (7) Venus and (8) the Moon. Now let us take the period of the रविदशा (Ravidasa) *viz.*, 17·790 years and proceed to determine its several Antardasas. The significators influencing the entire Dasa are (1) the Sun, (2) Saturn, (3) Lagna, (4) Jupiter and (5) Mars. Of the two significators, Lagna and Jupiter posited in the 7th Bhava of the रविभावकुण्डली (Ravibhavakundali), the Lagna is the stronger. Consequently Jupiter cannot have an अन्तर्दशा (Antardasa) to rule.

The Antardasas of the 4 significators will bear the following proportion and time-measure :—

		Years
The Sun 1 or $\frac{28}{53}$	of the whole period or	9·39849
Saturn $\frac{1}{2}$ or $\frac{14}{53}$	,,	4·69924
Lagna $\frac{1}{7}$ or $\frac{4}{53}$	,,	1·34264
Mars $\frac{1}{4}$ or $\frac{7}{53}$	,,	2·34962

Similarly, in order to determime the Antardasas under any other Dasa, a भावचक्रम् (Bhavachakra) will have first to be cast for the ruler of the Dasa, by taking the longitude of that ruler as the Ascendant and the longitudes of the several significators in the horoscope will then have to be referred to this भावचक्र (Bhavachakra) in view to make out how and where such significators are posited therein.

अर्द्धमेकगृहगस्त्रिकोणगस्त्र्यंशमस्तगृहगस्त्वगांशकम् ।
पादमत्र चतुरस्रसंस्थितः पाचयन्त्यथ निजैः फलैर्ग्रहाः ॥ १५ ॥

Sloka 15. Planets placed in the following positions in regard to the lord of a Dasa mature it by their several influences in the proportion of the numbers given opposite to them :—

1. A planet occupying the same house (if many, the strongest of them) as the lord of the Dasa $\frac{1}{2}$

2. A planet in a triangular Bhava 1/3

3. A planet in the 7th house 1/7

4. A planet in the 4th or the 8th house 1/4

होरामकरन्द

अर्द्धमेकभवने त्रिकोणयोस्त्र्यंशमस्तगृहगः स्वरांशकम् ।
पादमत्र चतुरस्रसंस्थिताः पाचयन्ति खचरा निजेर्गुणैः ॥
एकर्क्षे यदि भूयांसः सम्भवन्ति नभश्चराः ।
एक एव तदा तेषां दद्यादन्तर्दशां बलीम् ॥

Also सारावली

अर्द्धमेकस्थितो भागं त्रिभागं सुतधर्मयोः ।
सप्तमे सप्तमं भागं चतुर्थं चतुरश्रयोः ॥
मूलं दशाधिनाथस्य कृत्वांशं स्वगुणैर्ग्रहः ।
करोत्यन्तर्दशां सत्यां बली हरति भागशः ॥

The several influences referred to by the author would appear to be due to such conditions of a planet as आरोह (Aroha) or अवरोह (Avaroha), उच्च (Uchcha) or नीच (Neecha), इष्ट (Ishta) or कष्ट (Kashta) and the like. The commentator सुन्दरमिश्र (Sundaramisra) is of opinion that the Lagna becomes दशापाचक (Dasapachaka), *i. e.*, must also be taken to be covered by the term 'ग्रहाः' (Graha) in so far as it rules a Dasa. Varahamihira is also of the same view.

Cf. बृहज्जातक

एकर्क्षगोऽर्द्धमपहृत्य ददाति तु स्वं त्र्यंशं त्रिकोणगृहगः स्मरगः स्वरांशम् ।
पादं फलस्य चतुरस्रगताः सहोरास्त्वेवं परस्परगताः परिपाचयन्ति ॥

That is to say, the अन्तर्दशा (Antardasa) under a दशा (Dasa) will severally become due in the following sequence :

First the अन्तर्दशा (Antardasa) of the दशापति (Dasapati); next, that of the planet (if more than one, the strongest of them) occupying the same house as the दशापति (Dasapati), next, that of the planet (if more than one, the strongest of them) occupying a Trikona house from the दशानाथ (Dasanatha); next that of the planet (if more than one, the strongest of them) occupying the 7th house from the दशानाथ (Dasanatha); and finally that of the planet (if more than one, the strongest of them) occupying a चतुरस्र (Chaturasra) house from the दशापति (Dasapati).

Also गर्ग :—

एकर्क्षे संस्थितश्चार्द्धं त्रिभागं तु त्रिकोणगः ।
सप्तमस्थः स्वरांशं तु पादं तु चतुरस्रगः ॥
लग्नेन सहिताः सर्वे ह्यन्योन्यं फलदायकाः ।

Also the वृद्धयवनजातक of मीनराज—

लाग्नोदशा जीवदशाप्रयाता दत्ते नराणां सुधनानि सौख्यम्
सख्यं नरेन्द्रेण विवेकता च........................... ॥

These quotations will be enough to refute the contention of a few authors that the word ग्रहः, as employed in the expression ग्रहः पाचयति in this connection in all standard astrological treatises, excludes the Ascendant and that planets alone rule the Antardasas and not the Ascendant. The expression ग्रहः पाचयति may be englished "the significator becomes influential," "the significator becomes active" and so on and not "the planet becomes influential," "the planet becomes active" and so on. The term "Significator" is wide enough to include not only the planets but the Ascendant as well.

When there are several planets in a house occupied by a दशानाथ (Dasanatha) or in the सप्तम (Saptama), a त्रिकोण (Trikona) or a चतुरस्र (Chaturasra) house from that significator, the strongest alone of such planets must be taken into consideration as capable of being an अन्तर्दशानाथ (Antardasanatha) under that दशानाथ (Dasanatha). So says Bhattotpala in his commentary on Brihatjataka. He justifies this view by pointing to the use of the singular number in the expressions, एकर्क्षगः, त्रिकोणगृहगः and the like occurring in almost all the authors—

एकर्क्षगोर्द्धमपहृत्य	....	बृहज्जातक
एकर्क्षगोर्द्धं त्र्यंशं	....	स्वल्पजातक
एकर्क्षे संस्थितश्चार्द्धं	....	गार्गिः

Also यवनेश्वर

कालोर्द्धभागैकगृहाश्रितस्य तदर्द्धभागं लभते चतुर्थे ।
त्रिभागभागी च त्रिकोणसंस्थस्तदर्द्धभाक्स्याच्च पृथक् त्रिकोणे ।
स्यात्सप्तमे सप्तमभागभागी स्थितो ग्रहश्चारवशाद्ग्रहस्य ॥

Also सत्य—

अर्द्धं तृतीयमर्द्धांच्चतथार्द्धं स्वाच्च सप्तमं भागम् ।
एकर्क्षं नवपञ्चमचतुर्थंनिधनास्तसंस्थानाम् ॥
दद्युर्ग्रहा ग्रहाणां स्वदशास्वन्तर्दशाख्यानाम् ।
फलकालान्मित्रविधिक्रमेण भेदाश्च तेष्वेवम् ॥
एकर्क्षगेषु बलवान् भागहरो मित्रतो रिपोर्वाऽपि ।
मित्रे च पुष्कलफलं तस्मिन् काले रिपोर्नैवम् ॥

He also quotes in support of his view the following:—मय:—

एकर्क्षोपगतानां यो भवति बलाधिको विशेषेण ।
एकः स एव हर्ता नान्ये तत्र स्थिता विहगाः ॥

Also *Cf.* केशवपद्धतिः—

अर्द्धस्यैकभगस्त्रिकोणगृहगस्त्र्यंशस्य चास्ते नगां
शस्याङ्घ्रेश्चतुरस्रगो निजगुणैः पक्तैकभे स्याद्बली ।
अंशादौ कुरु रूपमत्र समतां कृत्वा च नाशं छिदा-
मंशघ्नाः स्वदशाः पृथक् खलु लवैक्याप्ताः स्युरन्तर्दशाः ॥ ३३ ॥

But this view is not accepted by दिवाकरदैवज्ञ (Diwakara Daivagna), the learned commentator of the above work, for, he is of opinion that all the planets posited in the same sign should share the number of years due to them, and not the strongest alone, and would further have the expression "पक्तैकभे स्याद्बली" in the sloka quoted above, altered into "पक्तैकभे तेऽखिलाः" and supports his position from पराशर:—

........................बहवश्चेत्तु तेऽखिलम् ।
केन्द्रादिगा ग्रहाः सर्वे ददत्येवापहृत्यच ॥

and also from सारावली

अन्तर्दशा यदा स्यात् त्रिचतुर्णामेकराशिसंस्थानाम् ।
बन्धनविनाशदैन्यं विदधात्यशुभग्रहाणां तु ॥

दिवाकर (Diwakara) says that वराहमिहिर (Varahamihira), though admittedly very clever in extracting the essence from every author, has not anywhere laid down the dictum एकराशिगाना एकोशं हरति बली, to wit, the strongest alone of the several planets occupying a Rasi rules the अन्तर्दशा (Antardasa), etc. The same दिवाकर (Diwakara) says also that the quotation from मय should be understood more as

referring to the divisor that has to be determined in the चक्रपातार्द्धहानि process than as attributing the rulership of the अन्तर्दशा (Antardasa) to the strongest planet of the lot; and that if मय (Maya) meant anything else he would have said एकः स एव दाता instead of एकः स एव हर्ता, etc.

Nor does दिवाकर (Diwakara) endorse the अन्तर्दशाक्रम (Antardasakrama) accepted by उत्पल (Utphala) on the authority of the casual order in which the several Antardasapatis are mentioned in books. As many authors have described the Antardasas ruled by the several planets in a certain definite order, some hold to the view that the Antardasas must be taken to transpire only in that order. But there are others who oppose this view and hold that the अन्तर्दशाक्रम (Antardasakrama) is the same as the दशाक्रम (Dasakrama) as enjoined by गर्ग :—

मूलपाकपतिः पूर्वं ददात्यन्तर्दशां ततः ।
दशाक्रमवशादन्ये ददुरन्तर्दशां ग्रहाः ॥

श्रीपति (Sripati) follows गर्ग (Garga) *vide* slokas 11 and 14) and केशव (Kesava) and दिवाकर (Diwakara) are of the same view. From the quotations given below, it will be seen that even the पाठक्रम (Patakrama) is not the same, and the position of भट्टोत्पल (Bhattotpala) therefore seems to be untenable.

(1) पराशर—

दायगस्य तु सर्वस्य सहगस्य दलं भवेत् ।
सुतधर्मगयोस्त्र्यंशः पादं मृतिसुखस्थयोः ॥
सप्तांशं सप्तमस्थस्य प्रक्रियाप्यधुनोच्यते ।

क्षालुगिपद्धतिः—

दशार्द्धमेकगेहगस्त्रिकोणगो गुणांशकम् ।
सुखेऽष्टमे युगांशकं नगांशमस्तभस्थितः ॥

Both the views find mention in मानवली—

केन्द्रादिविधिना चान्ये केचित्पाठक्रमेण तु ॥

It may be noted in passing that the पाठक्रम (Patakrama) is identical in 1. श्रीपति (Sripati), 2. केशव (Kesava), 3. सुबोधिनी (Subodhini) and 4. वराहमिहिर (Varahamihira) though श्रीपति (Sripati) sets his face against regarding the पाठक्रम (Patakrama) as indicative of the order of precedence of the Antardasas (*vide* sloka 11 *ante*).

कृत्वांशकानामिह रूपमादौ छिदां समत्वं च तथा विनाशम् ।
निजैक्यभक्ताः पृथगंशकाः स्युरन्तर्दशाः स्वस्वसमाविनिघ्नाः ॥१६॥

Sloka 16. Put down the numbers representing the various portions of the Dasa beginning with unity and reduce them to equivalent fractions with a common denominator. Find the total of the aliquot parts of the main Dasa represented by the several numerators; the denominators which have served their purpose are to be left out of account. The several aliquot parts multiplied into the years composing the main Dasa and divided by the total of the aliquot parts constitute the separate Antardasas or sub-periods of the Dasa.

For notes to this sloka, see page 125 *supra*.

अन्तर्दशाभ्यो विदशाः स्युरेवं ताभ्यस्तथैवोपदशाः प्रदिष्टाः ।
प्रत्यब्दमासद्युनिशाघटीषु फलं निगद्यं सदसच्च ताभ्यः ॥ १७ ॥

Sloka 17. And from the Antardasas, their subdivisions called Vidasas (विदशा) are similarly announced; and from the Vidasas, their minuter portions called Upadasas उपदशा are derived. And from the last-named divisions of the period, *i.e.*, Upadasas, the good and evil to be experienced each year, month, day and night is to be declared by astrologers.

Mars Merc. 1	LAGNA SUN SATURN VENUS 2	3	4
12	Bhaumabhava Kundali		5
Moon 11			6
10	Jupiter 9	8	7

Suppose it is required to find out the several Vidasas (विदशाः) in the Bhaumantardasa (भौमान्तर्दशा) of the Bhaumadasa (भौमदशा) in the example horoscope referred to in the notes to slokas 9-11 *supra*. To do so, it will first be necessary to ascertain how the planets become located in the (भौमभावकुण्डली) Bhaumabhava Kundali the elements of which are set out in the next page.

	1	2	3	4	5	6	7	8	9	10	11	12
Signs ...	11	0	1	2	3	4	5	6	7	8	9	10
Degrees ...	27	25	23	21	23	25	27	25	23	21	23	25
Minutes ...	53	44	36	27	36	44	53	44	36	27	36	44
Seconds ...	9	36	3	29	3	36	9	36	3	29	3	36
	सं 1·2	सं 2 3	सं 3·4	सं 4 5	सं 5 6	सं 6 7	सं 7 8	सं 8 9	सं 9 10	सं 10 11	सं 11 12	सं 12 1
Signs ...	0	1	2	3	4	5	6	7	8	9	10	11
Degrees ...	11	9	7	7	9	11	11	9	7	7	9	11
Minutes ...	48	40	31	31	40	48	48	40	31	31	40	48
Seconds ...	52	20	46	46	20	52	52	20	46	46	20	52

The भौमान्तर्दशा (Bhaumantardasa) ranges over $\frac{6}{11}$ of 11·1978 or 6·107891 years. From an inspection of the भौमभावकुण्डली (Bhauma-bhavakundali) printed above it will be seen that the first विदशा (Vidasa) will be ruled by Mars itself and the second by Mercury as it occupies the same house as Mars and the third by Jupiter as it occupies a त्रिकोणभाव (Trikonabhava) from Mars. The proportion of the three Vidasas will stand as 1 : $\frac{1}{2}$: $\frac{1}{3}$: or 6 : 3 : 2. So that the भौमान्तर्दशा (Bhaumantardasa) needs to be subdivided into

Bhaumavidasa ...	... 3·33157	years.
Budhavidasa ...	... 1·66579	,,
Guruvidasa ...	... 1·11052	,,

In the same way भौमविदशा (Bhaumavidasa) may be still further subdivided into

Bhaumopadasa ...	... 1·81722	years.
Budhopadasa ...	... 0·90861	,,
Gurupadasa ...	... 0·60574	,,

केशवपद्धतिः—

इत्याभ्यो विदशास्ततोप्युपदशास्ताभ्यश्च सूक्ष्मं फलम् ॥

जन्मकालकलियातवत्सरोत्पन्नमध्यमरवौ समण्डले ।
निक्षिपेदथ दशादिजाः समामासवासरघटीविनाडिकाः ॥ १८ ॥
तादृशो भवति भास्करो यदा मध्यमो परदशा तदा भवेत् ।
साध्यते दिनगणोनुपाततः खेचराः सविकलादहर्गणात् ॥१९॥

Slokas 18-19. Ascertain the Mean Sun with the portion of orbit traversed by him in accordance with the elapsed years of (कलियुग) Kaliyuga at the nativity of the person whose horoscope may be under examination. Add to the elapsed years of Kali aforesaid, the years, months, days, ghatikas, vighatikas measuring the Dasas, Antardasas, Vidasas and Upadasas. And whenever the Sun attains the positions corresponding to the several sums that result from the several above additions, the several Dasas, Antardasas, Vidasas and Upadasas next in order have their beginning. And the days composing them severally can be ascertained by a rule-of-three process. And the positions of the other planets are of course ascertainable from the ascertainment of the (अहर्गण) Ahargana of the Dasas, etc.

In order to find out the longitude of the Mean Sun, we should multiply the number of elapsed terrestrial days by the number of the Sun's revolutions in a कल्प (Kalpa) and divide this product by the number of terrestrial days in a कल्प (Kalpa) [सूर्यसिद्धान्त (Surya-siddhanta—I, 53).] The quotient will represent the number of elapsed revolutions, signs, degrees, etc., of the Mean Sun. The Mean Sun at the time of birth has therefore performed

$$\frac{4320,000,000}{1,577,917,828,000} \times 714404106135\cdot9916 = 1,955,884,954\cdot046849$$

revolutions. Its longitude is therefore 0 signs, 16°-51'-56"-304.

Suppose it is required to ascertain the positions of the Sun and other planets at the beginning of the Dasa of Mars. The number of the Sun's revolutions since the beginning of the Kaliyuga till the hour of birth in question is 4954·046849.

The number of years elapsed till the beginning of Mars' Dasa is 49·6847. Total 5003·731549. The Sun's position is therefore 8s 23°-21'-27"·504.

युगार्कचक्रैर्युगसूर्यसावनो यदि द्युपिण्डः समवाप्यते तदा ।
दशाप्रवेशोद्भवसूर्यमण्डलैः सभांशलिप्तादिभिराप्यतेऽत्र कः २०

Slaka 20. As the number of solar revolutions in a Yuga : to the number of solar revolutions at the setting-in of a Dasa :: the number of days in the Yuga : to the number of days elapsed at the commencement of the Dasa.

To find the position of the other planets at the time, we have first to determine the अहर्गण (Ahargana) which is done in accordance with the instructions in the sloka. Now the number of elapsed terrestrial days since the beginning of Kaliyuga till the hour of birth in question, is

$$\frac{4954{\cdot}046849 \times 1577917828}{4320000} = 1809508{\cdot}9916.$$

The same till the beginning of the Kujadasa is

$$\frac{5003{\cdot}77847 \times 1577917828}{4320000} = 1827656{\cdot}7633.$$

अहर्गण (Ahargana) of the elapsed Dasa is therefore 1827656·7633 *minus* 1809508·9916 or 18147·77.

But the method advocated by Kesava is simpler. He says ;

शाकोऽब्दाजनिमध्यमार्कभुवं मासादि तद्युग्दशा-
ब्दाद्यं तत्र शके समादितरणिर्मध्यो दशादौ भवेत् ।
घस्रीभूतदशा पृथक् त्रिकुहता खाङ्काष्टहृत्तद्युता
सा स्यात्सावनिका दशाब्दफलयुक्तद्युकुजानिद्युव्रजः ॥ ३५ ॥

तस्मात्सावयवाद्गणात्स्वकरणात्साध्या दशादौ खगाः
क्षेपान् जन्मखगात्प्रकल्प्य यदि वा साध्या दशा सावनान् ।
ते स्पष्टाश्च तिथिश्च सङ्क्रमवशान्मासो दशादौ ततुः
पूर्वोक्तं जडकर्म चात्र तु मया तल्लाघवं दर्शितम् ॥ ३६ ॥

At the hour of birth, the number represented by the year of the Saka era will denote the year, and the signs, degrees, etc., of the Mean Sun, the months, days, etc., that have elapsed in that

year of Saka. Add to this the years, months, days, etc., representing the period of the Dasa current. The result will give the new year of Saka and the longitude of the Mean Sun for the hour of commencement of the next Dasa. Convert the time-measure of the Dasa into days, that is to say, multiply the number of years by 12, and add to the product the months; multiply this sum by 30, and add to the product the days, etc. The result will be the number of days in the Dasa. Multiply it by 13 and divide by 890. Add this new result to the number of days already obtained. Add also as many palas as there are years in the Dasa. The sum will represent the number of Savana days. With this अहर्गण (Ahargana) for a basis, the longitudes of the several planets at the hour may be computed with the aid of the very करणग्रन्थ (Karanagrantha) which was employed to determine the positions of the planets at birth.

Thus, if the longitude of the Mean Sun at hour of birth be 0^s-16°-51′-56″·304, its longttude at the beginning of the Kujadasa may be obtained by the addition of the period elapsed till then, *i.e.*, of 49 years, 8 months, 6 days, 29 ghatikas and 31·2 Vighatikas.

Thus, 0^s-16°-51′-56″·304,	the longitude of the Mean Sun at birth when increased by
49- 8 - 6 -29 -31 ·2	time since elapsed, become
8^s 23°-21′-27″·504	which is its progressed longitude at the beginning of the Kujadasa.

To find the अहर्गण (Ahargana) of the elapsed Dasa, *viz.*, 49 years, 8 months, 6 days, 29·52 ghatikas, convert 49 years into months, *i.e.*, 49 × 12=588. Add to this the 8 months and we get 596. This converted into days gives 596 × 30=17880. Adding the 6 days and 29·52 ghatikas, we get 17886 days, 29·52 ghatikas. Increase this by $\frac{13}{890}$th, *i.e.*, by 261 days, 15·80196 ghatikas, which gives 18147 days, 45·32196 ghatikas. Add on further 49·6847 palas or ·82808 ghatikas, and we shall have for the sum total 18147 days, 46·15004 ghatikas.

These tally with the results already obtained.

सविकलादितिसिद्धदिनव्रजात् कथिततन्त्रविधेः कुरु खेचरान् ।
स्फुटतरानुदयं च निजोदयैरितिविधाय ततोऽत्र विचिन्तयेत् ॥२१॥

Sloka 21. From the (अहर्गण) Ahargana and its portion obtained by the proportion given in the previous sloka, determine the correct positions of the planets in accordance with the rule of the (तन्त्र) Tantra or astronomical treatise that you may follow and calculate the Lagna in agreement with the times of the rising periods in the particular place in which the birth of the native happened. This done, proceed to consider the good and bad points of the horoscope.

The method advocated by the author in all seriousness for eventually finding out the precise Lagna at the time of the commencement of a Dasa has given occasion for the following banter from Kesava Daivagna.

> पञ्चाशोनदिनद्वयं च कलयेत्स्यायुः कृतं दृश्यते ।
> पक्षैः खेटलवान्तरेण च भवेन्मासान्तरं चायुषः
> प्रोक्तं यैस्तु दशादिलग्नजफलं तेभ्योऽतिदक्षेभ्यो नमः ॥ ३४ ॥

दशापतिर्लग्नगतो यदि स्यात् त्रिषट्दशैकादशगश्च लग्नात् ।
तत्सप्तवर्गोऽप्यथ तत्सुहृद्वा लग्ने शुभो वा शुभदा दशा सा ॥ २२ ॥

Sloka 22. Ascertain the Lagna or the rising sign at the time of commencement of a Dasa. If the lord thereof be in this Lagna or in the 3rd, the 6th, the 10th or the 11th house from it, or if the Lagna be included in the (सप्तवर्ग) Saptavarga of the lord of the Dasa, or if a friendly planet or a benefic one be in the Lagna, the Dasa will prove auspicious.

For this as well as sloka 24 *infra*,

Cf. बृहज्जातक

> पाकस्वामिनि लग्नगे सुहृदि वा वर्गेऽस्य सौम्येऽपि वा
> प्रारब्धा शुभदा दशा त्रिदशषड्लाभेषु वा पाकपे ।
> मित्रोच्चोपचयस्त्रिकोणमदने पाकेश्वरस्य स्थित-
> श्चन्द्रः सत्फलबोधनानि कुरुते पापानि चातोऽन्यथा ॥

Also होरामकरन्द

पाकेशे लग्नवर्तिन्युत सुहृदि शुभे वा तदीयेऽथ वर्गे
प्रारब्धा सत्फला स्यादुपचयभवनस्थेऽपि वा पाकनाथे ।
मित्रस्वोच्चत्रिकोणोपचयमदनगः शीतरश्मिर्दशेशा-
दुद्बोधं सत्फलानां रचयति नितरामन्यथा निन्दितानाम् ॥

Also फलदीपिका

दशेशस्य तुङ्गे सुहृद्भे दशेशात् त्रिषट्कर्मलाभत्रिकोणास्तगेषु ।
यदा चारगत्या समायाति चन्द्रः शुभं संविधत्तेऽन्यथा चेदरिष्टम् ॥

सारावली

पाकस्वामिनि लग्ने सुहृदां वर्गेऽथवाऽपि सौम्यानाम् ।
श्रेष्ठदशायां सूतिर्लग्नादुपचयगृहस्थैर्वा ॥
मित्रोच्चोपचयस्थाने त्रिकोणे सप्तमे तथा ।
पाकेश्वरात् स्थितश्चन्द्रः कुरुते सफलां दशाम् ॥
विपरीते स्थिते चन्द्रे दशादौ पर्यवस्थिते ।
स्वोच्चगस्यापि खेटस्य दशा न प्रतिपूजितः ॥
प्रवेशे बलवान् खेटः शुभैर्वा सुनिरीक्षितः ।
सौम्याधिमित्रवर्गस्थो मृत्यवे न भवेत्तदा ॥

**यावन्ति वर्षाणि दशा च सा स्याच्चाराक्रमात्तत्र दशापतिः सः ।
यत्र स्थितस्तद्भवनाद्विधोश्च स्थितेः प्रकल्प्यं सदसत्फलं हि ॥ २३ ॥**

Sloka 23. During the several years over which a Dasa may extend, its good or evil effect is to be determined with reference to the particular house which the lord of the Dasa may occupy, for the time, in its progress through its orbit as also with reference to the position of the Moon.

cf. जातकपारिजात

करोति यद्भावगतः स्वपाके तद्भावजन्यं त्वशुभं शुभं वा ।
शुभं शुभव्योमचरस्य पाके पापस्य दाये त्वशुभं वदन्ति ॥

Also फलदीपिका

यद्भावगः पाकपतिर्दशेशात्तद्भावजातानि फलानि कुर्यात् ।
विपक्षरिःफाष्टमभावगश्चेद्दुःखं विदध्यादितरत्र सौख्यम् ॥

**दशाधिनाथस्य सुहृद्गृहस्थस्तदुच्चगो वाऽथ दशाधिनाथात् ।
स्मरत्रिकोणोपचयस्थितश्च ददाति चन्द्रः खलु सत्फलानि ॥ २४ ॥**

Sloka 24. The Moon produces beneficial effects when in the house of a friend of the lord of the Dasa; or in the exaltation house of the latter or in the 7th house, a Trikona house or in any one of the Upachaya houses with reference to the Dasanatha.

Cf. केशवपद्धतिः—

चन्द्रः प्राप्तदशेश्वरस्य सुहृदुच्चस्वर्क्षसंस्थो दशा-
नाथाद्धीनवसप्तमोपचयगो दद्याच्छुभानीति च ॥

उक्तेषु राशिषु गतस्य विधोः स राशिः
स्याज्जन्मकालभवमूर्तिधनादिभावः ।
तत्तद्विवृद्धिकृदसौ कथितो नराणां
तद्भावहानिकृदथेतरराशिसंस्थः ॥ २५ ॥

Sloka 25. In the favourable positions mentioned in the previous sloka, the Rasi occupied by the Moon should represent some one of the 12 bhavas, Lagna, Wealth, etc., at the time of birth. The Moon in one of these favourable positions promotes prosperity in respect to the Bhava represented by the Rasi occupied. In the unfavourable positions the Bhava represented by the Rasi (occupied by the Moon) suffers damage.

Cf. केशवपद्धति

यस्मिन् भेव विधुः सजन्मनि तनुस्वायादि भावो यदा
तत्तद्वृद्धिकरोऽथ तत्क्षयकरः प्रोक्तेतरस्थानगः ॥ ३७ ॥

Also गार्गिः

यद्राशिसंस्थः शीतांशुः शुभकृत्परिकीर्त्तितः ।
सराशिर्जन्मकाले तु यो भावस्तत्कृतं च तत् ॥

दशाप्रवेशे स्वगृहादिसंस्थे हिमद्युतौ यत्फलमुक्तमाद्यैः ।
तद्वाच्यमिन्दुर्हि शुभाशुभाख्यं फलं मनोरूपतया ददाति ॥२६॥

Sloka 26. What has been described by the ancients such as Varahamihira as the effect of the Moon being in

his own house or that of other planets should be mentioned in this connection. For it is the Moon that produces good and evil to be experienced in the form of mental states (pleasure and pain).

It is significant that this same author in another work has pointed out that the inherent power of any planet, for good or evil, is intensified by the strength of position of the Moon in relation to it. *Cf.*

अमृतकिरणवीर्याद्वीर्यमाश्रित्य सर्वे
विदधति फलमेते खेचराः साध्वसाधु ।
निजनिजविषयेषु व्याप्रियन्ते यथामू-
न्यलमिह मनसेवाधिष्ठितानीन्द्रियाणि ॥

श्रीपति (Sripati) here (in sloka 26 of the Text) alludes to the following sloka of वराहमिहिर (बृहज्जातक VIII-11.)

प्रारब्धा हिमगौ दशा स्वगृहगे मानार्थसौख्यावहा
कौजे दूषयति स्त्रियं बुधगृहे विद्यासुहृद्वित्तदा ।
दुर्गारण्यपथालये कृषिकरी सिंहे सितर्क्षेऽन्नदा
कुस्त्रीदा मृगकुंभयोर्गुरुगृहे मानार्थसौख्यावहा ॥

Also होरामकरन्द

प्रारब्धा कर्किणीन्दौ भवति खलु दशा मानसौख्यार्थदायी
स्त्रीदौष्ट्यामारराशौ शशिसुतभवने मित्रविद्याधनाप्त्यै ।
सिंहे वारण्यवासं कृषिमपि कुरुते शुक्रभे चान्नदा स्यात्
कुस्त्रीदा मन्दगेहे दिशति गुरुगृहे मानसौख्यार्थलाभान् ॥

Also सारावली

सविता दशाफलानां पाचयिता चन्द्रमाः प्रपोषयिता ।
राशिविशेषेणेन्दोरतः फलोक्तिर्दशारम्भे ॥
मूलदशायामिन्दोः कन्यासु प्रेक्षिते चन्द्रे ।
पण्याङ्गनाभिरनिशं समागमं प्राहुरिह यवनाः ॥
सौम्यस्त्रीधनलाभः कुलीरगेन्दौ भवेद्दशारम्भे ।
कन्यां दूषयति नरः कुजभवने हन्ति वा युवतिम् ॥
विद्याशास्त्रज्ञानं मित्रप्राप्तिं करोति बुधराशौ ।
शौक्रेऽन्नपानमतुलं सौख्यं चन्द्रे विनाशं च ॥

सुखधनमानाज्ञाप्तिं जीवगृहे दिशति शीतांशुः ।
परिणतवयसमरूपां सौरगृहे वर्धकीं वाऽपि ॥
दुर्गारण्यनिवासं कर्षणगृहकर्मसेतुकर्मान्तम् ।
सिंहे शशी प्रकुरुते स्त्रीपुत्रविवादमरतिं च ॥

उत्पादितं हि द्युचरस्य पूर्वं शुभाशुभाख्यं तु फलं यदत्र ।
तेनानुसारेण दशासु कल्प्यं शरीरभाजामशुभं शुभं च ॥ २७ ॥

Sloka 27. The good and evil to be experienced by men in the Dasas or planetary periods should be determined in accordance with the इष्ट (Ishta) and कष्ट (Kashta) of the planet who is the lord of the Dasa as worked out previously (*vide* Adhyaya 4, Sloka 4).

इष्टोत्कटत्वे हि शुभानि पुंसां फलान्यनिष्टान्यशुभोत्कटत्वे ।
साम्ये तु मिश्राणि फलानि नूनं फलं त्रिधैवं परिकल्पनीयम् ॥

Sloka 28. Men experience good when the इष्ट (Ishta) portion of a planet's influence is greatly in excess of the कष्ट (Kashta) portion. But when the latter is predominant, evil has to be mostly suffered. But when the इष्ट (Ishta) and कष्ट (Kashta) are even, the effects are of a mixed kind. It is in these three ways that the planetary influence should be interpreted.

सप्तवर्गजफलस्य सूरिभिस्तत्प्रभोरिह फलस्य निश्चयात् ।
एवमेव परिकल्पना स्फुटा शोभनाशुभफलस्य कीर्तिता ॥ २९ ॥

Sloka 29. To declare clearly the effect due to the Sapthavargas under the categories of good (शुभ-Subha), evil (अशुभ-Asubha) and mixed (शुभाशुभ-Subhasubha) in this way is dependent, say the sages, upon a correct ascertainment of the influence of the lords of the respective Vargas.

यद्यद्द्रव्यं कथितमृषिभिर्यस्य यस्य ग्रहस्य
कर्माजीवोऽपि च तनुभृतां यश्च यश्चोदितोऽत्र ।

यद्भावोत्थं यदपि गृहजं योगजं दृष्टिजं यत्
तत्तत्सर्वं ग्रहबलवशाद्योजनीयं दशासु ॥ ३० ॥

इति श्रीपतिविरचितायां जातकपद्धतौ
दशान्तर्दशादिविचाराध्यायः सप्तमः

Sloka 30. Whatever substance is declared by the sages to belong appropriately to any planet, whatever the occupation which men may have to pursue under certain planetary conditions, whatever the effect due to a Bhava, a Rasi, a Yoga, (such as Rajayoga, etc.), or aspect,—all this should be assigned suitably in the Dasa periods in accordance with the strength of the planets presiding over them.

Cf. फलदीपिका

संज्ञायां यदगादिवाकरविधिश्लोकेषु यज्जल्पितं
कर्माजीवनिरूपितं फलमिदं यद्योगचिन्ता विधौ ।
यद्यस्येक्षणयोगसंभवफलं भावेशयोगोद्भवं
भावेशैरपि भावगैरपि फलं वाच्यं दशायामिह ॥

होरामकरन्द

यस्य ग्रहस्य यद्द्रव्यं कर्म जीवश्च यस्य यः ।
दृग्भावस्थानयोगोत्थं फलं स्यात्तद्दशासु च ॥

Also केशवपद्धतिः—

यद्द्रव्यं खचरस्य भावगृहदृग्योगादिसर्वं फलं
योज्यं वृत्तिकृतिर्बलादिह दशायां चाथ यो वैरयुक् ।
पापः पापदशां विशेत् स च विपत्कर्ताथ तद्भङ्गद-
स्तत्काले बलवान् खगः शुभसुहृद्दृष्टेष्टषड्वर्गगः ॥ ३८ ॥

For the several substances ascribed to the planets, *vide* Jatakaparijata II—20; Brihat Jataka II—12.

For the occupations to be pursued, *vide* Jatakaparijata XV—43—50; Brihat Jataka X—1—4.

For the effects due to the

(*a*) planets in the several Bhavas, *vide* Jatakaparijata, VIII 56—99; Brihat Jataka XX.

(*b*) planets in the several Rasis, *vide* Jatakaparijata, VIII, 39—44; Brihat Jataka XVIII.

(*c*) Yogas, *vide* Jatakaparijata, VII, VIII, 1—38; Brihat Jataka XI, XII, XIII, XIV.

(*d*) aspects, *vide* Jatakaparijata, VIII, 46—55; Brihat Jataka XIX.

In predicting the several effects of the Dasa of any planet, Varahamihira says that it will not do to mention only what has been described to happen in the Dasa of that particular planet (*vide* वृ. जा. Ch. VIII, slokas 12-18.) These will have to be generally supplemented by the effects due to other considerations as well, of the planet, *viz.*, its influence due to its functioning as दशानाथ (Dasanatha) or अन्तर्दशानाथ (Antardasanatha), to its position in the Rasi occupied, to its association with other planets, to the benefic dots obtained in its Ashtakavarga, to its occupation of any particular Decanate, Navamsa and other Vargas, etc. All these effects will also have to be suitably added on. The particular constituent of the Kalapurusha represented by the planet, the political grade typified by it, the particular colour ascribed to it, the substance typified, vegetable, mineral and animal kingdom represented by it, the precious stone typified by it, the article of apparel, the constituent element of the body represented by it, the particular flavor ascribed to it, the effects due to all these have to be fittingly brought in during the Dasa of the planet under consideration. For instance, in the Sun's Dasa, should the Sun be auspicious in the nativity, royal favour, self satisfaction, acquisition of red substances, of copper and the like, company of people of the Kshatriya caste, the quality of goodness, possession of good vital energy, etc., all these will have to be predicted. If the Sun be bad, the loss of these has to be thought of; similarly in the case of the Moon and other planets. For further information the reader is referred to the दशाध्यायी (Dasadhyayee) commentary on Brihat Jataka.

End of the Seventh Adhyaya.

अष्टमोऽध्यायः

बहुप्रकारं बहुधाऽत्र भुज्यते यतः फलं प्राणिगणैः प्रतिक्षणम् ।
प्रकीर्णरूपस्य फलस्य निर्णयस्ततो मयाऽस्मावधुनाऽभिधास्यते ॥ १ ॥

Adhyaya 8.

Sloka 1. Since the fruit of past Karma (कर्म) which is of many forms, is being experienced momently and in various ways by large numbers of living beings, I shall have to treat of the manner of tracing it in its miscellaneous aspects.

On the subject of reaping in this life the fruits of the past Karma, the following averments of Varahamihira have a direct bearing :—

बृहज्जातक I—3.

कर्मार्जितं पूर्वभवे सदादि यत्तस्य पक्तिं समभिव्यनक्ति ।

लघुजातक I—3.

यदुपचितमन्यजन्मनि शुभाशुभं तस्य कर्मणः पक्तिम् ।
व्यञ्जयति शास्त्रमेतत्तमसि द्रव्याणि दीप इव ॥

Also होरामकरन्द

यदन्यजन्मन्यशुभं शुभं वा कर्मार्जितं तस्य विपङ्क्तिरेतत् ।
व्यनक्ति शास्त्रं हि दशाक्रमेण वटादिजातं तमसीव दीपः ॥

अष्टवर्गजफलं ग्रहस्य यत् साध्वसाध्वपि च तस्य लग्नतः ।
चन्द्रतोप्युपचयस्थितोच्चभस्वत्रिकोणसुहृदालयेषु तत् ॥ २ ॥
पूर्णं शुभं स्यादशुभं च हीनं विपर्यये कष्टफलं हि पुष्टम् ।
अपुष्टमिष्टं पुनरत्र वाच्यं बलाबलं तस्य विचार्य सम्यक् ॥ ३ ॥

Slokas 2-3. When a planet's exaltation sign, Swakshetra, Moolatrikona, or a friend's house happens to be in the उपचय (Upachaya) positions from the Lagna or the Moon, its good effects derived from Ashtakavarga are fully realised and the bad effects become reduced in the

favourable positions mentioned above. Elsewhere there is a plentiful crop of evil, and the good becomes minimised. Any declaration regarding such planetary effects should be made after a careful consideration of the strong and weak points of the planet under examination.

These slokas are important as enabling us to find out as to when the planetary power which is determined by the अष्टकवर्ग (Ashtakavarga) process, is influential and when not.

Cf. केशवपद्धति

खेटस्तस्य यदष्टवर्गजफलं पूर्णं शुभं जन्मत-
न्विन्द्वोर्वृद्धिषु च स्वभोच्चभसुहृद्भस्वत्रिकोणेऽस्ति यः ।
दुष्टं मध्यबलं विपर्ययगतस्यानिष्टमत्युत्कटं
शस्तं स्वल्पतरं खगस्य च वदेत् ज्ञात्वा बलं तत्वतः ॥ ३९ ॥

For अष्टवर्गफल (Ashtavargaja phala) *vide* Jatakaparijata X and Phaladeepika XXIII and XXIV.

ये राजयोगाः कथिता हि तेषां भङ्गो न चेत्स्यात्सफलास्तदा ते ।
ज्ञेया बुधैर्योगदवीर्ययोगाद्द्युगामिनां रश्मिफलानि तद्वत् ॥ ४ ॥

Sloka 4. The Rajayogas mentioned before take effect, in case there is nothing (in the horoscope) to nullify them, in accordance with the strength of the planets producing those Yogas. And the effects of planetary rays should be similarly found out by sagacious astrologers.

It will be seen from this verse that the strengths of the significators involved in the various Rajayogas (=configurations importing ortune of rank), should be precisely determined if the degree of influence of those Yogas (=configurations) would be predicted with any approach to accuracy. As for prognostics attaching to the several Rajayogas (=configurations importing fortune of rank), the reader is referred to Jatakaparijata Chapter VII, *passim* ; Brihat Jataka XI; and Phaladeepika VII.

As for रश्मिफल (Rasmi phala) *cf.* Jatakaparijata, pages 249-254.

दशानामरिष्टे तथा चास्य भङ्गे दशारिष्टभङ्गेशवीर्योत्कटत्वात् ।
दशारिष्टभङ्गौ बुधैः कल्पनीयौ विधाय ग्रहान्किन्तु तत्कालजातान् ॥

Slaka 5. When there is any evil to be apprehended in the course of Dasas or planetary periods and when there happens to be also some influence tending to obviate the same, the question whether the evil will prevail or be put down will depend upon the preponderance in strength of the planet causing the रिष्ट (Rishta) or the other obviating it—this preponderance being arrived at after a careful balancing of the strengths of the planets at the time of the Dasas.

For accurately determining which of the two planets—the रिष्टकर (Rishtakara) and the रिष्टभङ्ग (Rishtabhanga)—will prove the more influential, *vide* Adhyaya VI, *supra.*

क्रूरखेचरदशासमये चेद् दारुणान्तरदशाविनिपातः ।
तत्करोति बहुधा विपदं स प्राणिनामतितरामरियोगे ॥ ६ ॥

Sloka 6. If, at the time the Dasa of a malignant planet is in progress, the Antardasa of another malignant planet sets in, it generally brings on some catastrophe to men—this it does all the more when the lords of the Dasa and Antardasa in question are hostile.

The evil promised gains in virulence when the दशानाथ (Dasanatha) and the भुक्तिनाथ (Bhuktinatha), besides being malefics, are mutually inimical, as *e. g.*, in षष्ठाष्ट positions (=inconjunct or quincux aspect). *Vide* also Jatakaparijata, XVIII, slokas 54—57.

सारावली

क्रूरदशायां क्रूरः प्रविश्य चान्तर्दशां यदा कुरुते ।
पुंसः स्यात्सन्देहस्तदारियोगः सदैव महान् ॥
क्षितितनयस्य दशायां रविजस्यान्तर्दशा यदा विशति ।
बहुकालजीविनामपि मरणं निःसंशयं कुरुते ॥
क्रूरराशौ स्थितः पापः षष्ठे स्यान्निधनेऽपि वा ।
तत्स्थितेनारिणा दृष्टः स्वपाके मृत्युदो ग्रहः ॥
विलग्नाधिपतेः शत्रुर्लग्नस्यान्तर्दशां गतः ।
करोत्यकस्मान्मरणं सत्याचार्यः प्रभाषते ॥

Also होरामकरन्द

षष्ठाष्टमगतः क्रूरः क्रूरभस्थो विलोकितः ।
द्विपदा क्रूरभस्थेन स्वदशायां मृतिप्रदः ॥
लग्ननाथरिपुर्लग्नदशायां प्रविशेन्नृणाम ।
करोति नूनं निधनं इति सत्यस्य भाषितम् ॥
दशायां बलहीनस्य बलिनोऽन्यदशा यदि ।
न चोदितस्य वै कुर्याद्दशा रिष्टस्य संक्षयम् ॥

Again जातकाभरण

स्वभांनुयुक्तस्य च खेचरस्य दशावरिष्ठाऽप्यतिरिष्टदा स्यात् ।
पाकावसाने ननु मानवानां दुःखानि हानिश्च विदेशयानम् ॥
लग्नेश्वरस्याष्टमभावगस्य भवेद्दशायामतिपीडनं च ।
दशावसानेऽपि हि मानवानां भवेत्समाप्तिः खलु जीवितस्य ॥
नीचारिभस्थस्य च वक्रिणो वा पाकं कुकर्माभिरतिर्मनुष्यः ।
विदेशवासी निजबन्धुवर्गैस्त्यक्तो भवेदाग्रहताभियुक्तः ॥
जननराशिजनुस्तनुनाथयो रिपुदशासमये मतिविभ्रमः ।
भयमरेरपि राज्यपरिच्युतिः खलजनैः कलहो बलहीनता ॥

दशाप्रवेशे बलवान् ग्रहश्चेच्छुभाधिमित्रग्रहवर्गसंस्थः ।
निरीक्षितः सौम्यसुहृद्ग्रहैश्च दशास्वरिष्टस्य तदा हि भङ्गः ॥७॥

Sloka 7. If at the time of the commencement of the Dasa, there is some planet occupying the Varga of a benefic अधिमित्र (Adhimitra) planet and aspected also by benefic friendly planets, then there will be prevention of the अरिष्ट (Arishta) or impending catastrophe.

Cf. सारावली

प्रवेशे बलवान् खेटः शुभैर्वा सुनिरीक्षितः ।
सौम्याधिमित्रवर्गस्थो मृत्यवे न भवेत्तदा ॥
मूलं दशाधिनाथस्य विबलस्य दशा यदा ।
बलिनः स्यात्तदा भङ्गो दशारिष्टस्य तद्ध्रुवम् ॥
युद्धे च विजयी तस्मिन् ग्रहयोगे शुभे यदि ।
दशायां न भवेत्कष्टं स्वोच्चादिषु च संस्थितः ॥

Also जातकाभरण

दशाप्रवेशे खचरः स्वतुङ्गे मूलत्रिकोणे यदि वा स्वगेहे ।
शुभेष्टवर्गस्थितिकृच्छुभेष्टैर्दृष्टो दशारिष्टहरो भवेत्सः ॥

स्त्रीणामुक्तं जातके यच्च पुंवत् तल्लग्नेन्द्वोर्वीर्यतोऽत्र प्रकल्प्यम् ।
योगात्तासां यच्छुभं वाऽशुभं वा तन्निःशेषं कल्पयेत् खेटवीर्यात् ॥८

Sloka 8. The effect which has been declared to follow in the case of a woman's horoscope similarly to that of men should be settled with reference to the strength of the Lagna and the Moon. And the entire good or evil said to arise in their case in consequence of the conjunction of certain planets should be determined in exact accordance with the strength of those planets.

The effects alluded to here by श्रीपति (Sripati) are those described in the Brihat Jataka Ch. XXIV—Slokas 2 *et seq.* (*cf.* Jatakaparijata-XVI-Slokas 7-18).

नैर्याणिका ये कथिताश्च योगाः स्थितिं च तेषामिह भावक्लृप्त्या ।
विज्ञाय धीमान् ग्रहयोगजातं निर्याणमस्मिन् परिकल्पयेच्च ॥ ९ ॥

Sloka 9. An intelligent astrologer should find out the kind of exit from the world a person is to have as a result of the planetary positions at the time of his birth, after ascertaining, by a careful study of the Bhavas bearing upon the question, which of the several Niryana yogas (mentioned in the 25th chapter of the Brihat Jataka, Phaladeepika, Adhyaya XIV) finds place in the horoscope.

केशवपद्धतिः—

जीवेत्क्वापि विभङ्गरिष्टजशिशू रिष्टं विना मीयते-
थाद्योऽब्दः शिशुदुस्तरोऽपि च परौ कार्येषु नो पत्रिका ।

कार्या प्रश्ननिमित्तपूर्वशकुनैरक्षन्स्वमानं धिया
होराज्ञेन सुबुद्धिनात्र बहुथोदर्कस्य कालो बली ॥ ४० ॥

कण्टकादिपरिभाषयानया प्रोक्तया सकलभावजातया ।
जातकोदितफलस्य निश्चितं प्रत्ययो भवति धीमतामिह ॥ १० ॥

Sloka 10. With the help of the terminology such as Kendra, Panapara, Apoklima as applied to all the Bhavas and their bearings, it is surely possible for intelligent people to have a settled conviction as to the effect of planetary positions in a horoscope.

It will be obvious from this sloka that, in the view of श्रीपति (Sripati), the terms कण्टक (Kantaka), केन्द्र (Kendra), etc., have only to do with Bhavas (and not with Rasis) as the names तनु (Thanu), धन (Dhana), सहज (Sahaja) and the rest. Bhavas are 'domal cusps,' while Rasis are 'zodiacal signs.'

इति जातककर्मपद्धतिं गुरुपादाब्जयुगप्रसादतः ।
वरशिष्यजनप्रबोधिनीं कृतवान् श्रीपतिरग्रजाग्रणीः ॥ ११ ॥

Sloka 11. From the beneficent effect of waiting at the lotus-feet of his Guru, श्रीपत्याचार्य, the foremost among Brahmins, has thus been able to complete his work जातककर्मपद्धति, a guide to the working out of a horoscope which is a source of valuable information to the community of good students.

अध्यायानामष्टके वृत्तसंख्या संजातास्यां षट्त्रिचन्द्रप्रमाणा ।
प्रोक्तानुष्टुप्छन्दसा ग्रन्थसंख्या श्लोकेनैकेनाढ्यया हि द्विशत्या ॥१२

इति श्रीपतिविरचितायां जातकपद्धतौ
प्रकीर्णकाध्यायोऽष्टमः

Sloka 12. The number of verses in the eight Adhyayas comes up to 136. Reckoning a Grantha (ग्रन्थ) at 32 syllables, the total Granthas will amount to 201.

This sloka is of value as a safeguard against possible spurious additions to the text. From the total of 136 verses (=201 granthas) given here, it will be safe to presume that the following slokas of the edition that we have followed are foreign to the original text (to wit,

of Adhyaya 2—sloka 6,

,, Adhyaya 3—sloka 23,

,, Adhyaya 5—slokas 37 and 38,

,, Adhyaya 8—sloka 12); and that the slokas 2 and 21 of Adhyaya 3 are, each of them, made up of two verses.

The 136 slokas are thus arrived at : —

Adhyaya	1	slokas	11,	syllables	620
,,	2	,,	5,	,,	268
,,	3	,,	24,	,,	1124
,,	4	,,	14,	,,	656
,,	5	,,	36,	,,	1612
,,	6	,,	5,	,,	220
,,	7	,,	30,	,,	1448
,,	8	,,	11,	,,	490

Total——slokas 136 making 6438 syllables—or

($\frac{6438}{32}=201\frac{6}{32}=$) $201\frac{3}{16}$ Granthas.

केशवपद्धतिः—

नन्दिग्रामे केशवो विप्रवर्यो योऽभूद्धोराशास्त्रसंघं विलोक्य ।
तेनोक्तेयं पद्धतिर्जातकीया चत्वारिंशद्वृत्तबद्धा सुबोधा ॥ ४१ ॥

ये सुबोधां पठन्तीमामग्र्यां जातकपद्धतिम् ।
होराविस्पदवीं यान्ति लोके मानं यशःसुखम् ॥ ४२ ॥



APPENDIX I

CHARAKHANDAS

Latitude in degrees	Asus	Asus	Asus	Latitude in degrees	Asus	Asus	Asus
6	74	59	24	15½	194	157	65
6½	80	64	26	16	201	162	67
7	87	68	29	16½	207	169	68
7½	92	75	30	17	214	173	71
8	98	80	32	17½	221	179	73
8½	105	84	34	18	228	184	75
9	111	89	37	18½	234	190	78
9½	117	95	38	19	241	196	80
10	123	100	41	19½	248	201	83
10½	130	104	43	20	255	207	85
11	136	110	45	20½	262	212	87
11½	142	116	47	21	269	218	89
12	149	120	49	21½	276	224	92
12½	155	126	51	22	283	230	94
13	162	130	53	22½	290	237	95
13½	168	136	55	23	297	242	99
14	175	141	57	23½	304	248	102
14½	181	147	59	24	312	254	104
15	188	152	62	24½	319	260	107

Latitude in degrees	Asus	Asus	Asus	Latitude in degrees	Asus	Asus	Asus
25	326	267	108	31	421	345	143
25½	334	273	111	31½	430	352	145
26	342	278	114	32	438	360	148
26½	349	285	117	32½	447	366	152
27	357	291	120	33	455	375	154
27½	365	298	122	33½	465	381	157
28	373	304	125	34	473	389	161
28½	381	310	128	34½	482	397	164
29	389	317	131	35	491	405	168
29½	397	324	133	35½	500	413	171
30	406	330	136	36	510	421	174
30½	413	338	139	53°	940	814	361

1 Asu = 4 Seconds.
6 Asus = 1 Vighatika (विघटिका).
60 Vighatikas = 1 Ghatika (घटिका).

The rising periods of the zodiacal signs reckoned from the Equinoctial Point for places in the Equator are as noted below ;—

Mesha	... ...	1,674	Asus
Vrishabha	... ...	1,795	,,
Mithuna	... ...	1,931	,,
Kataka	... ...	1,931	,,
Simha	... ...	1,795	,,
Kanya	... ...	1,674	,,
Thula	... ...	1,674	,,
Vrischika	... ...	1,795	,,
Dhanus	... ...	1,931	Asus

Makara	...	... 1,931	,,
Kumbha	...	... 1,795	,,
Meena	...	... 1,674	,,

But those for latitudes north and south of the Equator vary and may be exactly ascertained by means of the CHARAKHANDAS given in the previous pages. Having regard to the fact that India lies between 6 and 36 N. Lat. the table has been constructed to serve the requirements of people residing in India.

The process of applying it is as follows:—

The three figures given against each latitude are meant to apply to any one of the four triads into which the zodiacal signs are divided commencing always from what has been called सायनमेष (Sayanamesha), *i.e.*, the first 30 degrees from the Equinoctial Point. The figures are subtractive in the case of the 1st and the 4th triads and additive in the case of the other two; that is to say, subtractive from Mesha to Mithuna and from Makara to Meena, and additive from Kataka to Kanya and from Thula to Dhanus. For example, the rising periods of the signs at a place in Lat. 13 N. are worked out in the following table:—

		Times of rising at Equator (Sidereal Time) Asus	Charakhanda for Lat 13 N (Sidereal Time) Asus	Times of rising in 13 N. Latitude (Sidereal Time)		
				Asus	Gh.	Vigh.
Mesha	...	1,674	−162	1,512	4	12
Vrishabha	...	1,795	−130	1,665	4	$37\frac{1}{2}$
Mithuna	...	1,931	− 53	1,878	5	13
Kataka	...	1,931	+ 53	1,984	5	$30\frac{2}{3}$
Simha	...	1,795	+130	1,925	5	$20\frac{5}{6}$
Kanya	...	1,674	+162	1,836	5	6
Thula	...	1,674	+162	1,836	5	6
Vrischika	...	1,795	+130	1,925	5	$20\frac{5}{6}$
Dhanus	...	1,931	+ 53	1,984	5	$30\frac{2}{3}$
Makara	...	1,931	− 53	1,878	5	13
Kumbha	...	1,795	−130	1,665	4	$37\frac{1}{2}$
Meena	...	1,674	−162	1,512	4	12

Prior to the examination of a horoscope, the rising periods of the signs in the place of nativity should be carefully found out. It is upon the accuracy of this that all astrological calculations must be founded. The figures giving the Asus, additive or subtractive as the case may be, are termed CHARAKHANDA (चरखण्ड) by Hindu astronomers. For a clearer knowledge of this, *vide* Bhaskaracharya's सिद्धान्तशिरोमणिः, Ch. VII. Slokas 18—22.

In this connection it has to be repeated that the names from Mesha to Meena indicate divisions of 30 degrees commencing always from the Equinoctial Point and are therefore सायन (Sayana). But the names from Mesha to Meena used ordinarily are Nirayana (निरयन) and correspond to the Greek names, Aries, Taurus, etc.

APPENDIX—II

SUMMARY.

(Prepared by MR. ROBERT DE LUCE.)

CHAPTER I

In this chapter the author explains the process of erecting the horoscope, that is, of establishing the zodiacal position of the twelve Bhavas (houses), their mid-points and their Sandhis (junction-points).

The Lagna (mid-point of the First Bhava) is determined from the horizon-distance of the Sun. The Madhya Lagna (mid point of the 10th Bhava) is determined from the meridian-distance of the Sun.

The mid-point of the 7th Bhava is 180° from the Lagna; and the mid-point of the 4th Bhava is 180° from the Madhya Lagna.

The mid-points of the intermediate Bhavas are found by trisecting the zodiacal space included between the mid-points of the four angles (Lagna, 10th, 7th and 4th Bhavas).

The junction-points, or Sandhis are midway between the mid-points of the adjacent Bhavas.

The strength of a planet in a Bhava if posited at the junction-point is zero; if posited at the mid-point it is 100%; the strength of intermediate positions being calculated by the rule of three.

The author in the last sloka enumerates the purposes and occasions for which this type of horoscope is particularly applicable.

CHAPTER II

In this chapter the author explains the method of calculating the strength of aspect between planets.

CHAPTER III

The author explains how to evaluate the various sources of strength of a planet, namely :—

Exaltation strength and the strength from occupying various signs and sub-divisions of signs. These sources of strength are termed Stthanabala, or positional strength. Digbala or directional strength is determined by a planet's relation to the angular houses of the horoscope. There are temporal strength (Kala bala) of various kinds, such as the portion of the nycthemeron (the 24 hours) in which birth occurs, the Moon's age, the planetary rulership of the hour, day, month and year.

Ayanabala is the strength given to a planet by its declination.

Following the above are given the rules for calculating the planet's Cheshtabala (motional strength): For the five non-luminous planets it is to be noted that the Sighrochcha of the superior planets Mars, Jupiter and Saturn, is the mean longitude of the Sun, the mean longitude of the superior planets being their mean heliocentric longitude. The Sighrochcha of the inferior planets—Mercury and Venus—is the mean heliocentric longitude of each ; and the mean longitude of Mercury and Venus is the mean longitude of the Sun.

The Naisargikabala (natural strength) is a fixed quantity for each planet. In sloka 21 the author explains the method of determining strength of Bhavas or Houses. Aspects of planets to a Bhava are counted to the mid point of a Bhava.

CHAPTER IV

The author gives two methods for finding the amount of good and evil each planet contributes to the life. The first method, given in slokas 2 to 7 inclusive, multiplies the total strength (Shadbala) of a planet by the square root of the product of the planet's Exaltation strength and Cheshta strength to give planet's beneficent effect (Ishta). The evil effect (Kashta) is obtained by substituting in the above formula one *minus* the "Exaltation" strength and one *minus* the "Cheshta" Strength. The aspects between planets are substituted in the above formula to obtain their good and evil powers.

Beginning with sloka 8 is given a second method of obtaining the good and evil effects of planets upon the nativity.

The basis of the second method is the dignities and debilities planets receive from occupying various signs and sub-divisions of signs. The author states that a planet receives dignities in the following order:

		Good				Good	
Exaltation	...	1·00	Rupa	Neutral	...	·125	Rupa
Moolatrikona	...	·75	„	Enemy	...	·0625	„
Swakshetra	...	·50	„	Great enemy	...	·03125	„
Great Friend	...	·375	„	Depression	...	·0000	„
Friend	...	·25	„				

The debilities are reckoned to be Unity *minus* the value of the corresponding dignity. So the evil effect would be:

					Evil
Exaltation	1·00	—	1·00	=	0
Moolatrikona	1·00	—	·75	=	·25
Swakshetra	1·00	—	·50	=	·50
Great Friend	1·00	—	·375	=	·625
Friend	1·00	—	·25	=	·75
Neutral	1·00	—	·125	=	·875
Enemy	1·00	—	·0625	=	·9375
Great Enemy	1·00	—	·03125	=	·96875
Depression	1·00	—	·0000	=	1·00000

Without looking any further, a moment's reflection will show that the average planet will have about two or three times as much evil as good because there are only two signs of the twelve which give a preponderance of good to any particular planet, and nine signs give a preponderance of evil. Statistics show that people are born fairly evenly in numbers throughout the days, months and years in any large section of the population of a country or State. Therefore by the above method the average person would have three times more evil than good in his life.

In order to make the method agreeable to reason let the evil decrease from Depression in the same ratio that good decreases

from Exaltation. The following is proposed according to this latter principle:

		Evil
Depression	... ...	1·00
Great Enemy	... ...	·75
Enemy	... ...	·50
Neutral	... .	·375
Friend	... .	·250
Great Friend	... ...	·125
Swakshetra	... ...	·0625
Moolatrikona	... ...	·03125
Exaltation	... ...	0·00000

Proceeding with Sripati's second method the values of the planet's dignities and debilities in the six remaining sub-divisions (Vargas)—Hora, Drekkana, Saptamsa, Navamsa, Dwadasamsa and Trimsamsa,—are one half as much as would be reckoned in a Rasi of the same name.

Next divide by four the total of the good and the total of the evil for each of the planets. These numbers in separate columns are written under the planet on a line marked "Rasi." Beneath, in their order, write one half of the above values in their proper columns for each of the six Vargas, Hora, Drekkana, etc. The result of these operations are called Planets' good and evil Panktee. The total good influence of the lord of the Rasi in which a planet is placed is multiplied by the planet's good Panktee to obtain the planet's good "Madhyamaphala." The good influence of the lord of a Rasi is that evaluation by the rules of slokas 8 and 9. Likewise the total evil influence of the lord of the Rasi in which a planet is placed is multiplied by the planet's evil Panktee to obtain planet's evil Madhyamaphala. The evil influence of the lord of the Rasi is that evaluated by the rules of slokas 8 and 9.

The same process is repeated for the six Vargas, using each Varga-lord in turn. Take square root of product of Ishta Shadbala of Varga-lord and Ishta Shadbala of the planet occupying the Varga. With this result multiply the planet's good Madhyamaphala. The final result is good Spashta.

The Ishta Shadbala of the Varga-lord and the Ishta Shadbala of the planet occupying the Varga are obtained by the operation of the rules given in slokas 2-7 inclusive.

Repeat the above operations for each of the remaining six Vargas of each planet. For the evil Spashta substitute in the above formula Kashta Shadbala and evil Madhyamaphala of each of the Vargas of each planet occupying the Varga. The total of the seven good Spashtas of each planet represents the planet's power for good, and the total of the evil Spashtas of each planet represents its power for evil in the life.

CHAPTER V

The first subject treated is length of life indicated by the Amsaja method. The basis of the method is the years indicated by each planet occupying one of the twelve Navamsas. Each of the twelve Navamsas, starting from Aries counts nominally for a year of life. The number of years obtained by each planet is increased or diminished according to rules laid down in slokas 2-18 inclusive. Sloka 19 begins the Pindayurdaya method of calculating the length of life. The basis of this method is a specified number of years for each planet in its exaltation; one half the amount in its depression; and intermediate points calculated by the rule-of-three. Certain rules are given for rectifying the result.

The Naisargikayurdaya method and the method of Jeevasarman are identical with the Pindayurdaya, except for the number of years allotted to a planet in its exaltation point.

The Amsaja method is applicable to a horoscope in which the Ascendant is stronger than the Sun or the Moon.

The Pindaja method is applied when Sun is the strongest.

The Naisargikayurdaya is applied when the Moon is the strongest.

And Jeevasarman's method is recommended when the Sun, the Moon and the Ascendant are all weak. Finally, these methods apply only to people who lead temperate and wholesome lives.

CHAPTER VI

Harmful planetary conditions in a horoscope may hinder or make void the length of life promised by the above computations. If such a condition occurs, the doubt may be solved by comparing

the strength of the planets producing the evil with the strength of the planets which may prevent the evil. To prevent a promised evil the good of the preventing planet must overweigh the evil influence of the evil planet. If there is equality in power between the two, some evil will still occur in the life. In the notes is given the criticism by Kesava Daivagna showing that Sripati's method is untenable, and an alternative method is proposed to obviate the difficulty.

CHAPTER VII

The major periods of planetary influence of which the life is composed are called Dasas. The length of a planet's Dasa is the amount the planet contributes to the Ayurdaya. The first Dasa will be ruled by the Lagna in the case of the Amsayurdaya method being applicable. The Sun rules the first Dasa in the Pindayurdaya process; and the Moon rules the first Dasa in the Nisargayurdaya.

The second and following Dasas are ruled by the planets in the Kendras of the first Dasa-ruler. These planets rule in the order of their strength. Planets in the Panaphara position to the first Dasa-lord follow. And those in the Apoklima position come last. The Dasas are divided into Antardasas, which again are subdivided into Vidasas. And these last are finally subdivided into Upadasas.

The ruler of the first Antardasa of any Dasa is the ruler of the Dasa itself. The second Antardasa is ruled by the strongest planet in the same Bhava with the Dasa-ruler. Next will come the strongest planet occupying the Trikona Bhava from the Dasa-ruler. Next the strongest planet in the 7th Bhava. And finally the strongest planet occupying the fourth or the eighth from the Dasa-ruler. In the notes will be found some different opinions in regard to Antardasa rulership.

Slokas 18—22 give the method of progressing the horoscope for the beginning of any Dasa or sub-division of any Dasa. The method in terms of Western astrology may be described as follows. Add to the exact date and hour of birth the exact amount of time that elapses till the beginning of the Dasa that is the subject of enquiry. With the resulting date and hour, set up a horoscope

for the place of birth, using the ephemeris of the year found by the above process. This progressed horoscope is to be used to judge the effect of the Dasa, or sub-division to be considered.

Example: Take example given in notes, page 140 *et seq.* Before beginning operations note that a siderial solar revolution which is the unit that has been calculated in the Ayurdaya process, consists of 365·256374 days by modern astronomy, and therefore exceeds a common year of the Gregorian or Western Calendar by ·006374 days, and is less than a leap year by ·742626 days, and four solar revolutions exceed three common years plus one leap year of calendar by ·025496 days.

Find calendar date and hour of the beginning of Kuja Dasa:

Solar revolutions from birth	... 49·6847 (note p. 140)
Year of birth	A D. 1853
	49
Year of Kuja Dasa	... 1902

Between 1853 and 1902 there are eleven groups of 4-year-periods, containing each a leap year.

1853+11×4=1853+44=1897. From 1897 to 1902 there is no leap year because 1900 is chosen by the Gregorian calendar to be a common year, the sequence of leap years beginning again in 1904.

In the 44 years the excess of 44 solar revolutions over the calendar will be 11×·025496 days=·28045 days.

The five common years from 1897 to 1902 will lack

5×·256374=—1·28187 days

Add lack of 44 calendar years ·28045 days

Total excess of 49 solar revolutions (from 1853)-.·56232 days.

Convert decimal part of solar revolutions of beginning of Kujadasa (49·6847) into days. ·6847×365·256=250·0908

add total above excess ... 1·5623

the result gives ... 251·6531 days

·6531 of a day=15 hours 40 minutes.

Date of birth April 30, 1853.
Beginning of Kuja Dasa 251 days 49 years.
Date of beginning of Kuja Dasa. January 6, 1903.

Hour of birth is	5—35 A. M.
Add	15—40
	21—15
Subtract	12—00
gives	9—15 P. M.

Therefore by the above calculations the beginning of Kuja Dasa is 9—15 P. M. January 6th, 1903 A. D. at birth place, 5 hrs. 20 min. East of Greenwich. It is therefore easy to set up the progressed horoscope using ephemeris of 1903 A. D. and Tables of Houses for Latitude 10° 38′ N.

CHAPTER VIII

This chapter is devoted to a resume of the various factors that will enable the astrologer to predict the good or evil that may occur in the life from the ripening of past Karma, as indicated by the various methods that have been explained in the previous chapters.

श्लोकानुक्रमणिका

N. B.—The Roman and Arabic numerals opposite to each sloka refer respectively to the chapter to which it belongs and to its number therein.



विषयानुक्रमणिका

N. B.—The Roman and Arabic numerals opposite to each refer respectively to the Adhyaya and the Sloka therein in which it occurs.

Figure enclosed in brackets against any word refers to the page in which the word occurs.



INDEX.

N. B —The Roman and Arabic numerals opposite to each refer respectively to the Adhyaya to which it belongs and to the number of the Sloka therein.

Figure enclosed in brackets against any word refers to the page in which the word occurs.

A

W

Y

Z

ABBREVIATIONS USED IN THIS BOOK

Gh.	—	—	Ghatikas
p.	—	—	page
Pp.	—	—	pages
Vigh.	—	—	Vighatikas
कु	—	—	कुज
गु	—	—	गुरु
घ.	—	—	घटिका
च	—	—	चन्द्र
जा. पा.	—	—	जातक पारिजात
बु	—	—	बुध
बृ. जा.	—	—	बृहज्जातक
र	—	—	रवि
वि.	—	—	विघटिका
श	—	—	शनि
शु	—	—	शुक्र
सं	—	—	सन्धि

ERRATA

PAGE	LINE	FOR	READ
61	3 [from bottom]	Chesharasmi	Cheshtarasmi
89	5 [from bottom]	मासयुक् ।	मासयुक् ॥ २० ॥
156	2	प्रिवर्यो	विप्रवर्यो